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The Expository Times

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

When Humpty Dumpty said, 'There's glory for you,' and explained to the mystified Alice that he really meant, 'There's a knock-down argument for you,' he went on to say, rather scornfully, 'When I use a word, it means just what I choose it to mean, neither more nor less.'

In the Bible 'glory' is not quite so Protean as that; but it does seem so to change its meaning with its context that we can understand the impatience of the scholar who dismissed it as 'a veritable verbal chameleon.' Further, as Liddon once observed, in our common speech (and in our ecclesiastical usage) we use the word 'with great haziness and latitude of meaning.' In short, it would well become us if we stopped and asked ourselves, What exactly does 'glory' mean in the Bible? If we did so, we might well, in Hoskyns' phrase, 'bury ourselves in a lexicon, and arise in the presence of God.'

It is to such a high emprise that Professor A. M. Ramsey invites us in his recent *The Glory of God and the Transfiguration of Christ.*[1] We begin, in the now familiar 'Kittelesque' way, with linguistics, and we end by finding that glory 'expresses in a remarkable way the unity of the doctrines of Creation, the Incarnation, the Cross, the Spirit, the Church, and the world-to-come.'

The linguistic problem is posed by the two facts that the Hebrew word for 'glory,' *kabod,* means originally 'heaviness' or 'weight' and that the Greek word used to translate it in the New Testament, *doxa,* means in classical Greek (*a*) opinion and (*b*) reputation. Why was *doxa* used to render *kabod,* and what new meanings did it acquire in the process? The problem gets more complicated when we learn that in the Old Testament 'the glory of God' has two different meanings, one meteorological, the other ethical. It may denote the splendour of God made manifest in a storm-theophany, or it may mean (and this is the dominant meaning in the great prophets) the righteousness, holiness, and power of God, manifested in His dealings with Israel in history.

[1] Longmans; 9s. 6d. net.

When the Septuagint translators decided to render the Hebrew *kabod* by the Greek *doxa,* they not only used *doxa* to express 'the glory of God' in its two meanings mentioned above, but they made *doxa* translate other Hebrew words meaning 'majesty,' 'beauty,' etc., and they made it also to do duty for the Aramaic *Shekinah.* To all this wealth of meaning contained in *doxa* the New Testament writers served themselves heirs. Sometimes in the New Testament the idea of radiance is prominent in the phrase 'the glory of God'; at other times the stress falls on the power and character of God. But in every aspect of 'glory' in the New Testament we have to reckon with one new and dominant fact—the Person of Christ. In so far as *doxa* means the power of God, the key to that power is to be found in the mighty acts of God in the Gospel story. In so far as *doxa* is the Divine splendour, Christ is that splendour. And in so far as a state of light is the final destiny of the Christian, that light derives its meaning from the Person of Christ. Furthermore, theology became a new thing when Paul and others beheld 'the light of the knowledge of the glory of God in the face of Jesus Christ' and when John, with his divine insight, saw that Christ's glory—and God's—were pre-eminently manifested in the Cross.

If St. John bids us see the glory of Christ in the Cross, there is another episode in His life—the Transfiguration—which is shot through with glory.

There is, as Professor Ramsey argues, a Gospel of the Transfiguration. For many centuries the Transfiguration has played a part in the Church and its theology; certain sections of the Church have set apart August 6th as its festal day; and various prayer-books (for example, the American and the Scottish Episcopal) have their appropriate and beautiful collects for the occasion. But in the Church of England and in other branches of the Western Church, the Transfiguration has suffered some eclipse. Why does the Church of England assign to it only 'a Black-letter day,' and why do other denominations make so little of it?

Is it that many ministers find the whole story puzzling and perplexing, and know not what to make of it? Most of us reluct at the suggestion that it is really an ante-dated appearance of the Risen Lord, or a product of the mythopoetic faculty of the early Christians. But if not, what then?

We may explain it (with Evelyn Underhill and others) in terms of the psychology of Christian mysticism. Again, if we are Spiritualists, we may find a rationale (with Conan Doyle) in terms of psychic phenomena. Or we may take the whole thing, quite simply, as a supreme irruption of the other world into this at a crucial point in our Lord's ministry. In any event, we ought to make more of it than we do. For the Gospel narratives, especially the Lucan, are replete with theological significances. Down the centuries interpretation has followed two main lines. Some have linked the Transfiguration with the Resurrection, and seen in it a foreshowing of the glory of the Risen Lord to His disciples. Others have regarded it as an earnest of the glory of Christ at the final consummation. But the meaning is not wholly confined to the future. The episode does indicate that the Messianic age is already being realized, the Kingdom of God is here, and the age to come is already breaking into this age of time and tears.

What, then, is the theology of the Transfiguration? Its message is that in this event we perceive that 'the living and the dead are one in Christ, that the Old Covenant and the New are inseparable (cf. the reference to Moses and Elijah), that the Cross and the glory are one (cf. Luke's reference to the *exodus*), that our human nature has a destiny of glory, that in Christ the final word is uttered (cf. the heavenly voice), and that in Him alone is the Father well pleased.'

In the Spring number of *The London Quarterly and Holborn Review* Principal Vincent TAYLOR discusses, with his penetrating insight, 'The Creative Element in the Thought of Jesus.' He prefers this way of putting the subject rather than 'the originality of Jesus,' for in the latter form there is a tone of condescension, as if one classified Him with other great leaders of mankind.

From many notable discussions of Primitive Christianity we gain the impression that the thought of Jesus was not creative. He was not a philosopher, and certainly not a scientific theologian, but a teacher and a prophet, and, of course, it is assumed, teachers borrow and prophets are declarative. As a prophet, it is held, Jesus was receptive and absorbent. Almost everything He ever said can be found in the Mishna or the Talmuds. The original element in His teaching is to be found in His speech forms, His sparkling epigrams, His poetic genius, but not in creative ideas.

Before we give our assent to this view two considerations should lead us to pause. First, we must recognize that the greatest Old Testament prophets were creative in their thinking. Amos rose above the idea of a national god to the magnificent conception of Yahweh as the God of the whole earth. Jeremiah broke through conventional assumptions and discovered afresh the values of personal religion. Above all, the genius of the Exile, whose name we do not know but of whom we speak as Deutero-Isaiah, bequeathed to the world the immortal portrait of a Suffering Servant. Prophets, it would seem, could be as creative as Bach and Shakespeare. They may sting a new generation into new ways of thinking and inspire peoples yet unborn.

Secondly, we must face the inherent probability that a rich and persistent movement like Christianity began with a creative personality. This likelihood is at its strongest when the greatest of His followers speak of Him with veneration and awe. It is of no lay figure that St. Paul writes: 'Who, being the form of God, counted it not a thing to be clutched at, to be an equality with God,' or that the author of the Epistle to the Hebrews describes Him as 'the radiance of God's glory' and 'the express image of his essence.' Nor can St. John be thinking of an ordinary person when he writes: 'And the Word became flesh and tabernacled among us, and we beheld his glory.' These writers impress us as men lifted out of themselves into a new world of thought and action.

It is sometimes assumed, says Dr. TAYLOR, that, if we know all there is to know about the history of the idea of the Son of Man, of the Messiah, and the Suffering Servant, we know what Jesus thought. In fact we know nothing of the kind. Schweitzers are always needed to tell us that Jesus is the Great Unknown, a stranger to our generation and its ways of thinking, and yet is the most modern of all because in His hands are the keys of life and of death. To justify this claim Dr. TAYLOR proceeds to deal with such themes as Messiahship, the Son of Man, the Suffering Servant, the Cross, the Resurrection, and the Parousia, and the creative use which Jesus made of these ideas.

And to begin with, the attitude of Jesus to Messiahship. The problem arises from the manifest reserve of Jesus and the repeated injunctions He laid upon the healed and upon His disciples: 'See that thou say nothing to any man.' On the other hand we have the express reply of Jesus to the challenge of Caiaphas, 'I am.' It may be that we have made too much of this saying. Matthew (and Luke) tell us that what Jesus said was, 'Thou hast said,' which may be interpreted perhaps as: 'Yes, but I shouldn't put it quite like that.' And this is confirmed by Dr. TAYLOR'S view of Messiahship. As Jesus used it, he says, it was not a title, or primarily an office, but fundamentally a destiny. Messiahship was what He would do by dying and rising again. It was for this reason that He could not accept an honorific title which on the lips of others meant something entirely different. As one who healed the sick and cast out demons He was Messiah already, but a hidden Messiah because His redemptive Messianic task remained to be fulfilled. He was *Messias absconditus* and *Messias futurus*. Hence, 'Yes, but I shouldn't put it quite like that.'

Next, the vexed question of the Son of Man. On this question no generally agreed solution has been reached. We have ransacked the sources. We have studied the Psalms, Ezekiel, Daniel, the Book of Enoch and Ezra 4. We have sifted the Rabbinical writings and have analysed Mark, Q, M, and L, but the problem still baffles us. In part our difficulties are due to the complexity of our sources, but still more to our slowness to admit that Jesus may have made an original use of the idea. And Dr. TAYLOR thinks it is certain that Jesus made a creative use of the Son of Man conception when He re-baptised it in terms of the Suffering Servant of Isaiah 53, and accordingly we are invited to turn to this point next.

In his *Jesus the Messiah* William MANSON suggested that in the Similitudes of Enoch the Son of Man, the Messiah, and the Servant are identified. But what we still miss in this identification is the idea of the *Suffering* Servant, the doctrine that the Son of Man *must Suffer* and give His life *a ransom for many*. And, so far as we know, this is an original element in the thought of Jesus, the clearest sign of His creative thinking. Even if it could be proved that He was preceded in this interpretation, His originality would remain; for it is no condition of genius that it must not borrow. Otherwise the creativeness of Homer, Shakespeare, and Bach would have to be reconsidered. It was Jesus who first dared to believe that the ideal of the Servant was embodied in Himself, and combined it with the Messianic hopes of His countrymen. It was He who first taught that the Son of Man must suffer.

Had Jesus a doctrine of the Cross? Yes, if we do not delimit too sharply the word, 'doctrine.' Is it decently credible that a creative thinker, who perceived that the Son of Man 'must suffer,' and believed that He Himself was that Son of Man, had no sort of idea why He must suffer, or what blessings His sufferings would confer upon men? It is not enough to say that He died to reveal the love of God, a truth which, so far as we know, He never mentioned. But if we see Him steeped in the ideas of the Old Testament, and take seriously His words about 'blood,' 'the covenant,' and 'the Cup,' we shall have reason to believe that He thought in terms of sacrifice. His words about drinking the Cup show that He was feeling the weight of the wrath of God which rests upon human sin, not as a penalty transferred from the guilty to the guiltless, but as the destiny of a love which makes itself one with sinners and shares their plight.

Finally, it is in the same context of thought that we may place the prophecy of His Parousia. Much of His eschatology was 'realized eschatology,' but not to the exclusion of a doctrine of the end, any more than for St. Paul, justification by faith, itself a piece of 'realized eschatology,' precluded belief in the Last Judgment. Doubtless, with that foreshortening of history which is characteristic of prophetic speech, He left the impression that His return would be speedy. Doubtless also, He has come in His Spirit in the life of the Church and the crises of history. None the less it is in harmony with His teaching that He should still come in the consummation of history to reveal Himself to His own.

'I conclude that, for the reasons I have given, the thought of Jesus was creative, controlling, determining. Christianity is an unfolding, not a recast. It has been able to receive and absorb into itself elements from other religions and philosophies, but always on the condition that they be born again and baptised into the name of Christ. And it has been able to do this because it begins with the dynamic creative personality of Him in whom God breaks into our world of space and time.'

Literature.

CHRISTIANITY IN AFRICA.

A NEW volume in 'The Lutterworth Library,' bearing the title *The Planting of Christianity in Africa*, by C. P. Groves, Professor of Missions in Selly Oak Colleges, Birmingham (Lutterworth Press; 21s. net), has just appeared. This is the first volume of a history of Christianity in Africa and it deals with the various attempts to plant Christianity in that Continent from the first century to 1840, the year in which David Livingstone first set sail.

In recent years increased interest in Africa has awakened on account both of the problems that it presents and of the hopes that have begun to be placed upon it as a source of supplies urgently needed by the rest of the world. Such a book as this of Professor Groves should be of much value for its account of the failures and the successes of the Christian missionary enterprise in the past and for its estimate of the causes that led to both of these. The awakening of the Christian Church in the eighteenth century to a new sense of its duty to the world came in large measure from its having to face such a problem as that of slavery. The same problem in its later developments demands a reawakening of the Church to-day if it is indeed to be solved. If the Church's efforts to help Africa in the past so often seemed to fail we may learn from these failures why this was so, and be helped to better and more resolute effort now.

Professor Groves' narrative casts a clear light on the causes of some of these failures. Why did the seed sown in North Africa wither so soon before the blight of Islam? It has often been said that it was because the North African churches failed in their primary duty of proclaiming the evangel. This conclusion is amply confirmed. There were other causes at work, but this was the main one. We are told of a hundred Bishops attending a Synod in Egypt in 320. By Augustine's time these are said to have been seven hundred. But neither hermits of the Egyptian desert nor the monks of North Africa of a later day were missionaries, like the monks of Ireland. And so the sad fact confronts us that 'North Africa is the land of the vanished Church.' 'The death blow the African Church received in the eighth century had as its two principal causes the slight advance she had made among the Berbers and the almost general apostasy of those there were in the hour of trial.' There is much to be learned for our warning to-day from this unhappy story.

But it was not in North Africa alone that a Church that had its saints and martyrs nevertheless proved unable to endure to the end. The Jesuits went to Abyssinia, we are told, 'not concerned with the conversion of non-Christians but with securing the adhesion to Rome of the existing Church,' and so they failed. When Islam was stayed in its conquest of East Africa it was more by physical than by spiritual obstacles—such obstacles as the thick forest and the tsetse fly. The Jesuit and Dominican missionaries disappeared, leaving little trace. 'Donald Fraser thought that one trace might be found in the lovely canoe songs of the Zambesi with the theme: "We have no mother but Mary."'

Thus the desert prevailed over the sown land and reasserted its reign. The story passes on to better days and reawakened hopes. The names of Robert Moffat and John Philip appear. And further on there is the Dutch Reformed Church and among its missionaries not a few like 'the saintly Andrew Murray' who gathered together in his church the Dutch people and the coloured. So 'we reach the year 1840 with much in the South African scene for which Christians could give thanks and not a little to cause disquiet.'

Readers of this volume will find very much in it to stir the heart and to inspire, much to show us the right way of missionary advance as well as to guard us from going astray. We can look forward with much expectation to the volume which is to carry forward Professor Groves' narrative.

NICOL MACNICOL.

AMSTERDAM.

The First Assembly of the World Council of Churches, held at Amsterdam, August 22 to September 4, 1948, edited by Dr. W. A. Visser 'T Hooft (S.C.M.; 12s. 6d. net).

This Assembly was the climax (better *a* climax, a provisional climax) of a great Movement which may be said to have begun a hundred years ago but made a new beginning with the Œcumenical Movement of the present generation. It is the confluence of three streams—the Missionary Movement, the 'Life and Work' Movement, and the 'Faith and Order' Movement. The enterprise of Church union has a good long way to go yet, but the Assembly of the World Council is a definite step on that way. And for that reason the Report before us is a very important volume.

It is not, of course, a full Report. The Archbishop of Canterbury in his address at the closing meeting of the Assembly said that the total number of words spoken at the Assembly must be some-

thing like the numbers which indicate the distance between the earth and the farthest stars, and as a marvellous fact all these words have been registered on a tape recorder, and a verbatim record is to be found in the Geneva Office of the Council. But economy had to be exercised in the Report, and so we have only a summary of what was said at the plenary sessions and at the sectional and committee meetings. This is very disappointing. We should like to have had a full report of what Dr. Niebuhr, for example, said. But it could not be otherwise. Space had to be found for all kinds of detail, for lists of members, for rules and constitutions and much else. And we have to be thankful for what may without disrespect be called 'small mercies.' Other volumes will do much to compensate us when they appear.

The First Assembly of the World Council of Churches may without exaggeration be called a great historical event. And it becomes us to consider the Report of its doings with sympathy and understanding. When one stands away from it a bit it makes on us a surprising impression. It reads exactly like a Report of the doings of the one United Christian Church. This is just how things will go when the Church becomes the One Undivided Catholic Church of Christ. This is how they will argue, and these are the views that will be tolerated and expressed. There is nothing in all these discussions to suggest that the members belonged to different bodies who cannot come together. That is a very striking fact, and it is a fact which promises more than anything I find in the Report that a final union may come. It is what makes this Assembly a definite step forward to a Christian consummation. The discussions were perfectly free. You could hardly tell from any utterance that the speaker belonged to a particular body. In especial the members all recognised the Christianity of others.

This is hopeful. But unhappily there is something in this Report distressingly otherwise. It was impossible to provide an opportunity for a service of Holy Communion in which all could take part. There was, says the Report, a service according to the rite of the Church of England, and 'only members of Anglican churches received communion at this service.' Members were allowed to attend Eucharistic services and look on but were not allowed to sit with their fellow-members at the Lord's Table. One almost feels that it would have been better to have had no celebration of the Lord's Supper at all rather than thrust forward to the notice of all the world this tragic disunion. Church leaders are apt to forget that many people who are quite outside the churches are looking on at what is said and done at church gatherings. They are not impressed by words which are words only. When the World Council takes as its motto, 'All one in Christ Jesus,' they inevitably press the question: Why then these divisions? If the faith in and loyalty to Christ is so big a thing is it not big enough to dwarf the lesser questions that actually keep people apart?

The Report before us does urgently pose questions. These, for example. The Report bewails our divisions as something for which to humble ourselves before God. Well, *are* they sinful? Are they any more wrong than the divisions on political issues? Why should loyal Christians not be able to say 'I am for Episcopacy, I am for Presbytery, I am for adult baptism,' without a sense of guilt? If such differences be regarded as not sinful at all but natural, then Federation would be the inevitable goal of church unity. But, if these differences *are* sinful, then the vital question presses on us: Is our loyalty to the great thing, the supremacy of Christ, real enough to make *everything* else little? I am for Presbytery, as it happens. But Presbytery is a small thing compared with the lordship of Christ. 'Circumcision is nothing and uncircumcision is nothing,' says Paul, '*but* faith working by love.' That is the principle of Christian unity. *Is* everything else nothing when set beside 'Christ all and in all'? We must strip ourselves bare of all human institutions and sub-faiths if we are ever to be one in Christ Jesus. It is because I seem to see glimpses of that in Amsterdam that I am hopeful as I have never been of ultimate union.

F. J. Rae.

THE THIRD GOSPEL.

We all have a partiality for a particular Gospel. For some, like the late Archbishop Temple, the Fourth is the favourite. Others can never disguise their preference for the rugged vividness and vigour of the Second, which is, in point of time, the first. A few still cling to St. Matthew, the Church's favourite down the centuries. But there are a great many who, if asked which they preferred, would unhesitatingly plump for the Third. The Rev. Hugh Martin, D.D., is one of these. In his latest book, *Luke's Portrait of Jesus* (S.C.M.; 6s. net), he shares with others something of what St. Luke's Gospel has meant to him.

And he succeeds triumphantly. This is a fine, wholesome, scholarly, deeply Christian little book. It is charmingly written in short, graceful sentences. It is based on the soundest New Testament scholarship. It is illumined with apt quotations from Augustine to Temple. And throughout it drives at Christian practice. We can advise any minister who is thinking of a Bible

Class course for next winter to choose St. Luke and to take Dr. Martin as his guide into its spiritual treasures.

After a chapter on Gospel origins Dr. Martin writes of the Birth and Early Years; goes on to discuss 'Jesus and the Kingdom of God'; and then inserts four chapters which summarize our Lord's teaching on prayer, miracles, the Social Order, and the Family. There follow two chapters on the Cross and the Resurrection, and the book ends with two challenging chapters on 'Jesus the Lord' and 'Following Jesus.'

Thus, what begins as a modest attempt to interpret Luke's picture of Jesus ends as a simple and valuable manual in New Testament Divinity. The present reviewer finds himself in complete agreement with most of what Dr. Martin has to say on such subjects as the Virgin Birth, miracles, and the ethic of Jesus. But what he admires most of all is the writer's flair for true and telling epigrams, as: 'The Kingdom of God is not a religious name for Utopia.' 'True Christianity has a healthy streak of materialism in it.' 'There are two lost sons in the parable Jesus told, and not one only.' 'The Cross was not only a fate to be endured; it was a deed to be done.' 'It is the peace-makers rather than the peace-keepers whom God blesses.' 'Goodness is ever God likeness.'

Here, then, is a slim volume, full of good matter lovingly writ, which will educate, enrich, and enlighten. We predict that through its medium many will be quickened to a new appreciation of 'the dear doctor's' portrait of the Saviour of men.

A. M. HUNTER.

IS CHRISTIANITY UNIQUE?

'Viewpoints,' issued by the S.C.M., is a series of dumpy little books, which give small room to the authors to swing their weapons, or to ply their tools. This seems a pity; for the subjects dealt with are big and vital. *Is Christianity Unique?*, A Comparative Study of the Religions (2s. 6d. net), a mighty theme, has only some eighty pages of matter, a cramped allowance. But it is used to excellent advantage by the Rev. Nicol Macnicol, D.Litt., D.D., that man of scholarly mind and generosity of spirit, who has not a few fine books to his credit. This one has seen print before; but it is so cut down, and in part rewritten, and enlarged, as to be really a new book. Dr. Macnicol's life-time of service and study in India, and his own open mind, give him the right to speak with authority on Christianity and the Ancient Religions. As is well known, he belongs to the School of Justin Martyr and Clement of Alexandria. Here are no cheap little debating points, and no desire to score, but a largeheartedness that hears God, more or less in all religions. 'He has in some way, surely, even if His voice reaches man only as a whisper, spoken to him, so that, if he listens, he can recognize His voice.'

While, in a new chapter on 'Modern Rivals of Christianity,' there is a pertinent study of these confident teachings.

And so to the central problem, what, then, are we to make of Christianity?

'Are we to say that we are just one company among many other human companies that are seeking to help each other in the darkness?' Or 'Are we to claim that the only light in the whole dim world has shone on us, and on none besides us?' Or, 'Is there a third answer possible, this, namely, that Christ is indeed the true Light, Light of Light eternal, while all of us children of men, have had kindled within us—just because we are children of men—flickering candles, smoking flax, lit all alike, at the first, by the Divine hand?'

That is for some a very real and pressing question these days, when once again, as in the early years of Christianity, the religions of the East are invading the West, and new philosophies are contending for man's mind.

A. J. GOSSIP.

THE FOUNDATIONS OF CHRISTOLOGY.

Not a year passes without the publication of one or more books pleading for a return to the Old Testament as essential to the understanding of Christianity. Last year we had Principal Elmslie's 'How Came Our Faith' and Dr. Harold Knight's 'The Hebrew Prophetic Consciousness.' The latest is by another Knight, the Rev. George A. F. Knight, Professor of Old Testament Studies, Knox College, Dunedin, New Zealand, and bears the title *From Moses to Paul: A Christological Study in the light of our Hebraic Heritage* (Lutterworth Press; 15s. net).

The main title of the book is chosen with reference to Professor Klausner's 'From Jesus to Paul,' which argued that Paul's statement of Christianity departed from the true Hebraic stream. But Professor Knight's aim is eirenic, not polemical: he seeks to show that New Testament Christology is the natural and inevitable development of Hebrew ways of thinking ever since the time of Moses. As he sees it, Christian thought from the end of the first century became more and more dominated by Greek transcendentalism, with its consequent doctrine of intermediaries, until it must have seemed to the Jew of the Middle Ages that Christianity taught the existence of three, or even four gods. The result was that Judaism took refuge in a doctrine of the mathematical unity

of God. If only Judaism and Christianity would together get back to their common heritage this tragic misunderstanding could be avoided. Hence the sub-title of the book.

The Old Testament conception of man was not dualistic. Human 'personality' (the Hebrew *nephesh* will sometimes bear this translation) was an indissoluble unity, of which *basar* ('flesh') was an essential constituent. Not only so; a man's *nephesh* 'extended' to his physical organs, to his family, and even to his possessions. Apart altogether from the concept of corporate personality, even an individual man, therefore, was not exactly a detached mathematical unit. And since the Old Testament conception of God was frankly anthropomorphic, neither was God a mathematical unit. True, He was not *basar*; but His *kabhodh* ('glory') corresponded to the *basar* element in man. And just as a man's physical organs, or his name, or his family, or his possessions, were so many extensions of his personality, so God's Glory, or His Face, or His Angel, or His Name, or His Word, and, in post-Biblical times, *Shekinah* and *Metatron*, and the like, were so many extensions of the Divine personality. We are not to think in terms of hypostatized intermediaries between God and the world, but of the saving grace of God overflowing into the world and finding perfect expression in His Son. God is one (*'eḥadh*), Christ and the Father are *'eḥadh* in the true Biblical sense. But Maimonides, as a protest against the Christian theology of his day, substituted for *'eḥadh* the term *yaḥidh*, which, notwithstanding that it is Biblical, lays the stress on mathematical unity.

Professor Knight claims that as a minister of the gospel he has found it quite possible to present the doctrine of the Incarnation to young communicants along the lines of the argument in his book. He believes that Jew and Christian, if they will return to their sources, will find that they have much more in common than they generally suppose. There is much in his book on which his readers will wish to question him; but it is an earnest and important book, and Jew and Christian alike will find much in it on which to ponder deeply. C. R. North.

FREUD AND CHRISTIANITY.

Freud and Christianity, by Dr. R. S. Lee (James Clarke; 8s. 6d. net), is in quite a different class from most books on Christianity and psychology. It is a brave and honest attempt by a Christian believer to wrestle with Freud and find out what Christians must accept from him. Dr. Lee has not only a thorough knowledge of Freud's work, but the first part of his book, on psychoanalysis, shows that he has the power of seizing on what is essential and expounding it in clear and non-technical language.

It is, however, the second part of the book which contains its main thesis. Dr. Lee asks 'whether psychoanalysis gives us any criterion . . . which will enable us to distinguish the sound from the unsound in what commonly passes for religion.' He believes that it does, and goes on to apply his criterion in a number of different fields.

To take a first example—he points out that one of the signs of a failure to adjust oneself to the realities of the world is a longing to return to the womb, where there were no discomforts, and no teasing decisions to make. Pictures of the Golden Age, the conception of the Buddhist Nirvana and popular Christian conceptions of heaven are in different degrees influenced by this 'womb-phantasy.' As such they are pathological, and spring from a frame of mind very different from Christ's eager acceptance of life, and offer of it.

The same method is followed in discussion of the Fatherhood of God, the validity of conscience, the sense of guilt and the fact of conversion.

Dr. Lee does not, of course, use his criterion purely destructively; his aim is positive and constructive.

Any criticisms that we have to offer do not apply to the method of reasoning adopted, whereby assured results of psychoanalysis are to be used as a touchstone of the pathological and false elements in religion. But the writer has the feeling that Dr. Lee has not always been critical enough in distinguishing between the assured results of Freudian clinical experience and the mere assertions of Freudian positivist philosophy which are so glaring in 'The Future of an Illusion'—Freud's work on religious belief. And one suspects that Dr. Lee's own theology, which appears to be of the liberal type, makes him unable to do full justice to any Christian experience of the 'twice-born' type.

In his chapter 'God the Father' Dr. Lee accepts the Freudian view that 'the image of the father formed in the early period of the infant's knowledge of him is the prototype and origin of the idea of God the Creator.' This sentence is hardly precise enough to escape ambiguity. We must admit that a man's concept of God is influenced in its content—and often for the worse—by his relationship to his human father.

But as Christians we must assert that the relationship to God is structurally a primitive thing in man, and not a derivative from the relationship to the human father. Surely Dr. Lee's acceptance of Freud's projectionist view ought to make him agree with Freud's sceptical conclusions. Were the idea of God merely the

idea of my human father magnified, then it could not be said with truth that 'In His service is perfect freedom.' The sense of unconditional obedience and reverence owed to Him would be pathological and illusory.

For these reasons the writer, while strongly recommending the careful study of this book to all interested in its theme, is yet convinced that an even more thorough investigation will reverse Dr. Lee's conclusions on some important points.

DAVID CAIRNS.

ARCHBISHOP JOHN SHARP.

Recently (February, 1949) THE EXPOSITORY TIMES called attention to an excellent book on Archbishop Tenison. There now appears a fit companion-volume, *The Life and Times of John Sharp, Archbishop of York* (S.P.C.K.; 21s. net). The writer is the Rev. A. Tindal Hart, M.A., B.D., Rector of Blatherwycke, Peterborough. A biography of Sharp was written by his Archdeacon son, edited by T. Newcome and published in 1825. But the original documents on which it was based were for long lost and were only recently discovered by the writer of the volume now before us. Of these documents hitherto unavailable there are a very great number. Mr. Hart has perused them carefully and selected what is most illuminative. Sharp and Tenison were contemporaries. While Tenison was in St. Martin-in-the-Fields, Sharp was in St. Giles-in-the-Fields and they were two of a very distinguished band of London clergy. Both were deeply concerned in the problems of the stormy period extending from the Restoration to the reign of Queen Anne, especially in the Romanist ferment, and the question of Dissent. Both were at one on the first, they differed as to the second, though both were anxious to do what seemed to them right towards securing the reconciliation of Dissenters with the Church. But Tenison was Whig, Sharp a Tory and the former was prepared to go further in the way of compromise than the latter. Both failed. While Sharp might have been expected to be a Non-Juror, he was not. With his High Church principles and theoretic defence of the *de jure* King he saw it was not practical politics to go to the length of the Non-Jurors.

He was a faithful Bishop who ruled his vast See—it was much larger then than now—with wisdom, prudence, and Christian patience and forbearance.

The book casts many a sidelight on the state of religion and the worries of the Clergy in that period. It is a revelation to find how almost incredibly low stipends were. 'On forty pounds a year' many a Yorkshire clergyman would have been 'passing rich' indeed. Many had considerably less.

Mr. Hart has done his work well. He has given us a carefully documented book full of interest and written in delightfully lucid style.

W. D. NIVEN.

Whether Christianity has been a cement or a solvent of the Social Order is a possible subject for debate. From its earliest days it has been criticised as revolutionary if not anarchic. And down to recent times every revolutionary proposal based itself on some Scriptural text. Every attempted revolt pointed to its Scriptural warrant, and the leaders were genuinely religious people. In *The Christian Origins of Social Revolt* (Allen and Unwin; 12s. 6d. net) Mr. William Dale Morris sets himself a huge task—to exhibit this from the Middle Ages to Bolshevism. It is an interesting yet in some respects a disappointing book. On the one hand we get much information regarding Movements which to the general modern reader are mere names, if even that. Great space, for example, is devoted to the Levellers, the Diggers, and other 'queer' bodies of the Commonwealth period. On the other hand the reader will be a little impatient with the numerous lengthy citations from writers like Beer and Bernstein. Then we miss any adequate account of the influence of Puritanism, and feel that Cromwell gets scanty justice. We are not convinced that such 'episodic' treatment as we get here is of real historical value. Is there any real connexion at all between the Diggers and Communism as we know it? One wonders on what thread, if any, the writer has strung his isolated phenomena.

Mr. J. Ramsay McCallum, who has already translated Abelard's 'Christian Ethics,' has put students of the history of thought further in his debt by having now translated the same author's *Christian Theology* (Blackwell; 7s. 6d. net). In this latter work Abelard does not come before us either as a pure philosopher or as a Christian dogmatician in the strict sense of the term. Rather is it his endeavour to bring philosophy and Christian dogmatics into a close relationship. His contribution is that of 'a tentative Christian philosophy.' The attempt to unify Jewish, Gentile, and Christian thought was made easier for him through his 'exemplarist' view of the Atonement (here referred to, but afterwards more fully treated in his 'Exposition of the Epistle to the Romans'). It would have been more difficult if he had had to show that the Jews and Greeks understood the Wisdom or Logos

in a sense that could ally itself with a propitiatory view of the Incarnation. Mr. McCallum has prefaced his translation with a discussion of the purpose, character, date, and background of the *Christian Theology*; and he has further brought out its character by a comparison of it with Abelard's earlier work, 'Sic et Non.' He offers us an interpretation of Abelard which is on the lines laid down in J. G. Sikes' 'Peter Abailard' (published in 1932), and he is obviously in deep sympathy himself with the results of Abelard's attempt to harmonize the genius of Greece and the mysticism of Israel with the Christian experience.

'Freedom is the crown held over our heads—the freedom that we have done so much to create, but have still to complete, by transferring the task of preserving it from sovereign governments to the people themselves.' In these words Mr. Lionel Curtis issues a challenge to our times in his recent book, *World Revolution in the Cause of Peace* (Blackwell; 7s. 6d. net). He sees the American Revolution as the first act in the World Revolution we are now facing. In Part I. it is shown that to Americans like Dr. Benjamin Rush the Revolution meant much more than becoming independent of Great Britain. It meant winning the peace, and the peace could only be won by the dedication of every American citizen to one United States, and not by a compact between sovereign States. Part II. traces the recent movement for Western Union, which appears to have begun among Servicemen towards the close of the recent War and gradually enlisted the support of ministers. Part III. emphasises the importance of British and Dominion Ministers drafting such a Constitution as America drafted at the close of its own Revolution; and Lord Tedder is cited at the end as echoing Dr. Benjamin Rush.

The Rev. F. Noel Palmer, M.A., B.D., has written a book on popular and devotional lines under the title, *The Cross in History and Experience* (Church Book Room; 4s. 6d. net). It is divided into three parts: The Problem of Sin, The Cross as Atonement, The Cross in Christian Experience. The main thread of thought running through the book, and which links up in particular the second and third parts, is that the Cross duly interpreted is both sacrifice and salvation. Only with such an interpretation is justice done to the twofold testimony of Scripture: Christ died and rose again for us; we died and rose again in Christ. 'The same Christ who once died for us now lives to make us one with Himself in the pattern and power of His Cross and Resurrection.'

The Bishop of London, Dr. J. W. C. Wand, has written a book which is described on the jacket as important. And it is important. Its subject is *The Authority of the Scriptures* (Mowbray; 5s. net). But we get a good deal more than that. We get all that the plain man needs to know about the Bible, its sources, its making, the Canon, inspiration, and revelation. And it is all done in a practical way—by a writer who is well-informed, broad-minded, and helpful. The Bishop has done a great service to the ordinary intelligent Christian. Above all he has dispelled the cloud of uncertainty which is the most real and insidious enemy of faith. He accepts the conclusions of modern criticism and shows how little it has done to disturb our belief and how much to establish it on a firm foundation. An important book, certainly and a remarkably effective one.

A book written for the ordinary working clergyman about practical psychology is not a rarity, and *Psychology and the Parish Priest*, by the Rev. Lindsay Dewar, B.D., Principal of Bishop's College, Cheshunt (Mowbray: 5s. net), is not alone in its effort to help the parson in his daily contacts with his parishioners. A wise guidance on such matters is invaluable. But there are dangers. The 'new psychology' is so new and therefore so dogmatic and in many respects so incorrect, like all new sciences, that when an inexperienced person begins to practise its principles he is apt to be, at the lowest, a nuisance and may be worse. However we have no criticism of that kind to make on this book. We might say that the 'parish priest' would be well equipped if he had common sense and an intimate knowledge of the Gospels, where nearly all the new 'discoveries' of psychology are to be found. However, Principal Dewar is a sound man, and his counsel, whether on the conduct of worship, or in dealing with individuals, or on the general problems of parish work, are of real value. And this book will help the minister greatly if he is modest enough to realize his own ignorance and to follow its precepts with prayer and fasting.

Notes on the Gospel according to St. Mark (S.P.C.K.; 1s. 3d. net), by Canon J. E. Fison, M.A., purports to be 'a fresh correlation of the Gospel and the post-war world.' The notes were written by the author while an army chaplain on the field, and were originally published for the use of chaplains by the Royal Army Chaplains' Department in the Middle East. They have been re-published with the members of the Church of England Men's Society particularly in view, and are certainly worthy of re-publication. They are pithy and suggestive and help to make the Gospel live for the people of to-day.

The Theological Wisdom of James Denney.

By Professor A. M. Hunter, Ph.D., D.Phil., The University, Aberdeen.

'The whirligig of time,' says Shakespeare, 'brings in his revenges.' Those of us who have lived through the first half of this twentieth century have witnessed a notable swing-back of the theological pendulum and the rediscovery of men who in their day were voices crying in the wilderness. Kierkegaard is the best example, though he, of course, belongs to the nineteenth century. The most striking example in British theology is that of P. T. Forsyth whose books are now being reprinted and read with wondering eyes. In his day and generation P. T. Forsyth was not in tune with the *Zeitgeist*; Liberalism held the field; the Gospel according to Harnack was being propagated in many popular 'Lives' of Jesus and preached from our pulpits; and it was only the discerning few who, undaunted by the prevailing fashions in theology, had the courage to acclaim the greatness of the Aberdonian scholar who became Principal of Hackney College, London. One of these was Canon J. K. Mozley, a fine theologian in his own right, whose essay on 'The Theology of Dr. P. T. Forsyth' (printed in his book *The Heart of the Gospel*) ended with the judgment: 'It is great theology, the theology of one as scientifically competent as Ritschl and as spiritually proficient as Dale.' But there was another—the subject of this paper—who wrote, away back in 1908: 'He (Forsyth) has more true and important things to say than any one at present writing on theology.'

The truth of that judgment many of us would now endorse. Much water has passed under the theological bridges since 1908; and thanks to Karl Barth and his coadjutors, theology is now enjoying something of a renascence. But if we have a better appreciation of the true magnitude of Forsyth, is not the time ripe for a re-appraisal of him whom Forsyth once pronounced 'the greatest thinker we have on our side.'

In Scotland, of course, the greatness of Denney never went unrecognized. Between 1897 (when he became a Professor) and 1917 (the year of his death) a succession of students sat at his feet in what is now Trinity College, Glasgow, and were not unaware of the privilege that was theirs. And many, like myself, born too late to enjoy that privilege, read his books and found their Christian thinking steadied, deepened, and enriched. But south of the Border, Denney was never appraised at his true worth, as I found when I went to teach in Oxford. To most Anglicans he was just what he was to Hensley Henson, 'an eminent Scotch divine'; and if he was better known in Free Church circles, the prevalent Liberalism militated against his widening influence. For these were the days when the bonds of dogmatism were being thrown off; men were rediscovering what they took to be 'the Jesus of history'; the theologians of the Middle Ages were being dismissed as 'hair-splitting logicians'; and Calvinism was in cold and sad eclipse. All that is changed now. We are in process of unlearning many of our 'heresies'; the world has been shaken by two devastating wars; we are realizing 'of what strange and terrible elements the world is made, and how dread a laboratory of good and evil is in the heart of man'; and we know now that only a Gospel which takes sin seriously and prescribes the full New Testament remedy, will meet the need of our shattered humanity. All this has worked for the re-valuation of Forsyth and Denney.

I.

The proper subject of this paper is the theological wisdom of James Denney. But how rich in pure human wisdom are the two volumes of his *Letters* and those *obiter dicta* of his which his old students delight to rehearse whenever his name comes up in conversation! For Denney, like his favourite, Dr. Johnson, expressed himself on many aspects of men and things, and had the same admirable gift of putting his thoughts in witty and pregnant epigram. He has been credited with the aphorism: 'If you want to know a man, work for him; if you want to know a woman, marry her.' Whether he said that or not, he did say: 'It is the things a man says without thinking which have the sap of nature in them.' Learned scholar as he was, he had scant respect for useless erudition: 'The worst of being erudite is that a man forgets how many things were better forgotten.' And though there was no greater churchman in Scotland in his generation, he opined: 'It is a real want when a man's mind is always at Church.'

And how eminently wise, memorable, and often devastating are his judgments on men, books and 'isms'! 'Do you expect me to read it *through*?' he wrote to Sir William Robertson Nicoll who had asked him to review Frazer's *Golden Bough*. 'I sympathize with Johnson: "One set of savages

is very like another."' We have all known men like that eminent ecclesiastic of whom Denney said: 'His virtues, for lack of a little vice of some kind, never effervesce or sparkle.' In writing he loved above all things clarity, and Meredith's poetry provoked him by its obscurity. 'A poet,' he said, 'is a man who can say what he wants to say.' 'Viewists' and extremists and eccentrics, whether in theology or elsewhere, he abominated. Benjamin Bacon he dismissed (much too sweepingly, most of us would say) as 'a wild man on a monoplane.' Of Loisy's views on the origins of Christianity he remarked with asperity: 'I don't wonder the Pope excommunicated him, only that he left it to the Pope to do.' And he had no patience with the New Theology and its advocates: 'It is half educated sophists who write new theologies, deceiving and being deceived.'

II.

On theology in general, quite apart from his special interests in the New Testament, he had much to say that was at once wise and replete with a sovereign common sense. He had no interest in a theology that would not preach, and he longed for a closer liaison between the professional theologian and the working minister. 'If kings were philosophers or philosophers kings, we should have the ideal state, according to Plato. If evangelists were our theologians or theologians our evangelists, we should be nearer the ideal Church.' Of belief in God he once said, 'Nothing ever impressed me so much as an argument for theism as the first verse of Psalm cxxxix. A man is incapable of judging anything if he does not feel that it expresses the most real experience of which he is capable.' The Christian hope was a doctrine on which he wrote much; but he had small sympathy with some of the 'ongoings' at séances and the evidence to be derived therefrom: 'You cannot believe in immortality unless you first believe in something which deserves to be immortal.' Those of us who have recently taken again to reading Calvin's *Institutes* will not quarrel with this verdict: 'There is no writer in whom Calvinism is so Christian, so tolerable as Calvin himself.' His dislike of long creeds is well known. He agreed with the man who wrote the essay with the title *De Paucitate Credendorum*; and if he had had his way, he would have shortened the Christian's Confession to: 'I believe in God through Jesus Christ, His only Son, our Lord and Saviour.' This (he argued), if properly understood, contained all the essentials; and this was all to which we had a right to commit any one. But he added—shrewdly—'The Church's confession of faith should be *sung*, not signed.'

III.

But the world of the New Testament was the world in which he was supremely at home. His work in this field has been well characterized as 'passionate scholarship.' It is the work of one in whom the capacity of an extraordinarily keen intellect is conjoined with a glowing conviction. To *pistis* he adds *parrhesia*, and no reader of his work may mistake its *dunamis*. If we must label him, I suppose he is a Paulinist. He found himself instinctively at home in the thought-world of St. Paul, as Archbishop William Temple confessed that he found himself in the world of the Fourth Gospel. But he was no mere Paulinist, prepared, like Marcion, to suppose that Paul had some sort of monopoly of Christian truth. 'It needs,' he said once, 'the whole of the New Testament to show what Christ is.'

What is the chief business of the New Testament exegete? I imagine that even Karl Barth would give full marks to this answer: 'The business of the commentator is to elucidate the significance of the New Testament books as vehicles of revelation.' This Denney himself did, not, as Barth has done in his *Romans*, by making the text largely an excuse for expounding his own theology but by letting the sacred text speak for itself. This surely was the point of his reply to the American student who asked him to recommend a good 'Life' of Christ, 'Have you read the one by Luke?'

A vast deal of nonsense is often talked about the need for getting the Sermon on the Mount somehow incorporated in the statute books of the nations. *Per contra* said Denney: 'It would be a great point gained if people would only consider that it was a sermon and was preached, and not an act which was passed.'

In our time, under the influence of *Formgeschichte*, there has been much discussion as to how far, in dealing with the data of the Gospels, we can separate the theories and theology from what are called 'the bare facts.' But do bare facts exist? Listen to Denney: 'A fact of which there is absolutely no theory is a fact which stands out of relation to everything in the universe. . . . It is a blank unintelligibility, a rock in the sky, a mere irrelevance in the mind of man.'

In his writing on the New Testament we always find strong and clear exegesis; but perhaps in the end what we remember best are the *obiter judicata*—the epigrammatic judgments—scattered about his books: things like 'Not Bethlehem but Calvary is the focus of revelation in the New Testament,' or 'Paul was inspired, the writer of the Pastorals merely orthodox' or (and here the

epigram becomes a paradox): 'No apostle, no New Testament writer, ever *remembered* Christ.'

From first to last the Cross was 'the master light of all his seeing,' the centrally luminous and creative event in the New Testament which was not only (as he said) 'the hiding-place of God's power and the inspiration of all Christian praise' but the root and basis of all Christian living—

> Talk they of morals, O Thou dying Lamb?
> The true morality is love of Thee.

Inevitably therefore it was the Atoning Death which evoked two of the most memorable things he ever said.

The first was: 'God is love, say some, and therefore He dispenses with propitiation. God is love, say the apostles, for He provides the propitiation.'

The other was provoked by some Protestants who had been disposed to minimise the Cross. 'If I had the choice,' said Denney, 'between being such an one and a Roman Catholic priest, I had rather be the priest lifting up the crucifix to a dying man, and saying, "God loved like that."'

IV.

Enough has been quoted to justify the title of this paper. In the light of what I have said the question, 'Is Denney still worth reading?' admits of only one answer. If to-day we find Forsyth is uncommonly 'modern' and has the word we need to hear, the same is no less true of Denney. Only, in Denney you find what you do not find in many of our modern theologians, what you do not always find in Forsyth (the Browning among the theologians), what is in theological writing perhaps the first of all the virtues—perfect lucidity of thought and expression. In a time when theological unclarity is sometimes hailed as profundity and the method of the expositor is often *obscurum per obscurius*, many of us thank God for Denney's clarity.

I cannot think that any of his chief books, after the passage of a generation, is out-of-date. There is one chapter in his *Studies in Theology*, that on the Church and the Kingdom, which needs re-writing in the light of more recent work on the subject (he himself confessed in one of his letters, 'The Church and the Kingdom don't clear up'); but the rest seems to me to make up the best short book on Christian Doctrine that I know; and I for one (and I am not alone) would not exchange it for the complete works of Barth. One or two things in his Commentary on the *Romans*—what he has to say about 'the righteousness of God' and 'propitiation'—need correcting in the light of more recent lexicographical work; but I am one of those who, while admiring the Commentary of Sanday and Headlam, think that Denney had an insight into the mind of Paul which was not vouchsafed to his Anglican expositors. There was a non-conformist Professor in Bradford who used to say of some of his students, 'What they need is some Denney on the Romans.' The prescription is still excellent. *The Death of Christ* I still find an admirable survey of the New Testament teaching on the Atonement, though I like to put alongside it Vincent Taylor's splendid trilogy. But I do not find that there is anything in his greatest book *Jesus and the Gospel* which needs modernizing; and I cannot think of any book which does so triumphantly what Denney does in this book—justify Christianity from the mind of Christ in the Synoptic Gospels. His last book, the posthumous *Christian Doctrine of Reconciliation*, has been variously estimated. Some deem it the maturest book he ever wrote; others find it deficient in sympathy with 'the Catholic type of piety.' Perhaps it was. I should not rank it first, but I do not think the experimental basis of the doctrine of the Atonement was ever better set forth than in the first chapter of this book.

Nowadays we direct our divinity students to the works of Barth and Brunner, Niebuhr and Dodd. And we do well; for we live in an age which has produced its own authentic theological giants. They have their own original angle on that Word from the Beyond which God gave us in Christ for our human predicament. But there are 'many things hard to be understood' in the paradoxes of Barth. And, having read Niebuhr, can we always set down in words of one syllable what he is saying to us? To all those who, like myself, are impressed but not always illumined by these twentieth-century prophets I recommend the writings of James Denney. They will find there that same Word of God in Christ but in a form which the simple believer can understand. Theological passion and power wedded to perfect clarity of style is not too abundant; but there is God's plenty of it in Denney.

The Kingdom of God: Its Coming and Man's Entry in it.[1]

By Professor Henri Clavier, Strasburg.

The aim of this paper is to enquire what light may be thrown on the nature of the Kingdom of God and its coming by a consideration of the conditions attached to man's entry into it. Such an investigation lies on the border between theology and ethics and may therefore offer help in the solution of both types of problems.

There is, of course, a school, the so-called Eschatological School, which is now half a century old, and which is confident that it has disposed of all its opponents. There are signs, however, that its position is not as secure as it imagines. The pendulum has begun to swing back somewhat. Thus Rudolf Otto asserts that Jesus' gospel of the Kingdom 'presupposed life and time and duration. His preaching did not correspond with the circumstances of a last brief hour in which, before the inbreaking end, there was only just time for quick conversion, but with lasting relationships and attitudes. It required humble service of a kind that could not be discharged in a fleeting hour; trustful confidence towards the Heavenly Father; abandonment of anxiety; indifference towards the treasures of this world; a childlike disposition and faithful service in God's vineyard.'[2]

It might be worth while to study these requirements more closely.

Conversion. According to the Synoptists, the Kingdom of God, however objective or transcendent, is not forced upon men. It is offered to them, so that they are left free to accept or refuse it. A positive decision constitutes the first step, but it must be followed by others if there is to be an effective entry into, and a lasting abiding in, the Kingdom. This is implied in the introductory or condensed *kerygma* as we find it in Mk 1^{15}: 'The Kingdom of God has now drawn near;[3] change your mind,[4] and have faith in the gospel.'

The word *metanoia* implies an intimate and personal conversion. The Hebrew term *shub*, which Jesus may have used in its Aramaic form, has acquired this meaning in Jer $3^{12.\ 14.\ 22}$. So much the more the Greek translation *metanoia*, which lays stress on that change as an internal process.

The Eschatological School may argue that this proves nothing. They will urge that, according to Mt 3^{2} and 4^{17}, the message of the Baptist, the apocalyptic character of whose preaching is unquestionable, was the same as that of Jesus. Johannes Weiss indeed accepts this identity of the two messages but then, feeling that anything so subjective as *metanoia* is out of place in a purely apocalyptic summons, proposes to omit it from both places. But a certain reverence is surely due to the text, and we have no right to resort to such amputations without clearer evidence that they are called for. The problem remains with us and may be formulated thus: *How are we to reconcile eschatology with a present and inward renewal?*

Shall we follow Johannes Weiss half way and omit the reference to *metanoia* in the case of the Baptist, where eschatology simply cannot be put aside, while allowing it to Jesus, the spiritual character of whose *kerygma* would thus be confirmed from the outset? Or shall we fall back on the old psychological explanation of a gradual harmonization and accommodation of the stern Baptist's message to the gracious Christian *kerygma*? This interpretation would be disputed by those who hold that Jesus was a follower of John before coming forward as the Christ, and also by those historians who point out that the actual development was rather one of increasing separation between the Christian position and that of the Baptist.

If, on the other hand, we choose to retain the text in its integrity, bearing in mind that in neither case have we a report of what was actually said but merely a reminiscence of a common theme, there are arguments enough to which we can appeal. The forerunner was surely sufficiently imbued with the spirit of his predecessors to value and take up again their call to conversion. Yet the summons to conversion, on the lips of Jesus, is more adequate to the reality of God as Spirit and as Love, the God whose holiness does not hinder forgiveness but promotes it. While the old Semitic root may have been used by both, it is probable that only as Jesus

[1] Paper read before Studiorum Novi Testamenti Societas at Oxford, September 1948.

[2] *Reich Gottes und Menschensohn*, 47.

[3] Perfect tense of an accomplished action.

[4] 'Convert' rather than 'repent.'

used it did it deserve the translation *metanoia*.[1] Again, the conversion called for cannot be without relation to the view taken of the Kingdom and its nature: if Jesus differed from John in the one case, He will have done so in the other as well.

Granted, however, that Jesus put a more intimate and spiritual meaning into this call for conversion, this does not imply that He repudiated eschatology as such, but only that His eschatology was of a higher order than the Baptist's.

Faith. There are texts in which conversion and faith are mentioned as God's work. There are others, more numerous, which insist on man's personal decision or action. Is it necessary to choose between these two series of texts, adopting the one and rejecting the other? Not in the least, for they need each other. Both are true, and they are most true when seen as related to each other in a co-operation such as Paul refers to in 1 Co 3^9, or in Ro 8^{28}.

Faith in the Synoptists is essentially the same as in Paul and the Fourth Gospel. The sharp distinctions which Schweitzer would draw between them are overstrained. It is surely fantasy to discover in John the damage done by a static and pantheistic Hellenism as opposed to the dynamic, personal, and truly Christian faith of Paul. There are, to be sure, different nuances in what is meant by faith, but these appear, now in one author and now again in another.

A remarkable insight into this dynamic nature of faith, as it is revealed in such varying forms, was granted to Calvin, who describes how faith passes from the veiled to the unveiled, from crude beginnings to full completion. He relates this to the very nature of the Spirit, for, as he says, 'The Holy Spirit does not only beget faith in us, but augments it by degrees, till we are drawn to the Kingdom of heaven.' Synoptic texts as numerous as from other parts of the New Testament might be quoted in favour of such a description, with their climax in the thrilling prayer, 'Lord, I believe; help thou mine unbelief' (Mk 9^{24}).

'Want of faith' and 'little faith' are, in the Gospels, almost interchangeable terms, for a declining faith will soon fall away to become no faith at all. But, as long as the way is not barred, little faith may yet have a new chance and, with God's help, decisively and victoriously rise to complete faith. For this to happen, human frailty may need to pass through agony and struggle. The father's prayer in Mk 9^{24} has already something of the intense pathos of the inner and radical conflict in Ro 7. But, as long as the germ of faith remains, though it be as insignificant as a mustard seed, *metanoia* is possible. On the other hand, complete unbelief is abnormal and can only be a result of sin and perversion. The sin which bars any access to the Kingdom is the unpardonable sin, the sin against the Holy Ghost.

The double character of faith as at once man's decision and God's gift, personal and yet inspired, subjective and also objective, will now appear as we examine the relation between faith and the gospel.

The Gospel. One sees no point in the attempt to deny to Jesus the use of the word *evaggelion*. Jesus may well have used the corresponding Semitic root: He would find it in particular in Is 61^1, where the LXX employs *evaggelizein*, with the simple meaning of bringing or proclaiming a message, good news.

The message of the coming Kingdom is just such good news. Jesus calls men to localize,[2] to root, their faith in it. Faith is necessary to enter the Kingdom, as it is required from those who are to benefit by Jesus' powers of healing. Such faith is faith in Jesus Himself, because, in His case, it is not possible to sever the message from the messenger, salvation and life from Him who reveals it supremely in His own person, 'existentially.' The call to *metanoia* is a call to turn to Jesus Himself.

The central notion of the teaching of Jesus is the Fatherhood of God, a Fatherhood conceived less as a metaphysical principle than as a spiritual reality where love prevails. Between God's Fatherhood and man's sonship there is a spiritual resemblance, in virtue of what remains of the image of God or is restored from it. So the peacemaker is termed a son of God. So, in Pauline language, we are 'foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren' (Ro 8^{29}). There is no opposition between the Synoptic gospel and the Pauline one. For in the Gospels Jesus calls men to His own person. His 'Come unto me' is conditioned by the preceding claim to a unique relation as Son with the Father.

In spite of sin and its fatal consequences, in spite of a radical sickness which requires the Divine physician, man is yet in some measure a child of God, in so far as his true nature has been preserved. Only the sin against the Holy Ghost, the wilful, unpardonable sin, would destroy entirely the image of God and, in Johannine terms, make a child of the devil out of a child of God (Jn 8^{44}). The Messianic mission of Jesus consists in strengthening and reviving what remains of man's kinship with God, the bruised reed and the smoking flax.

This immanent aspect of the Kingdom is seen

[1] John's usage will then have been more like that of the O.T. and the LXX *epistrephein*.

[2] 'Believe *in* the gospel' (Mk 1^{15}).

at its best and purest in the child. All that Jesus said and did as regards the child reaches its climax in the words: 'Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.' And again: 'Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein' (Mk $10^{14f.}$). Read in the light of Mk $9^{33ff.}$ this crucial text has important implications. The disciples were often disturbed by ambition and pride. When Jesus takes a child and sets him in the midst of these proud men, He gives them first a lesson in humility. The apparent insignificance of the child He has called to Himself for this purpose proves that the disciples have no other dignity than that of having been chosen by Jesus, no other worth than lies in His call and the mission which follows on it.

But a yet deeper lesson is read to them in this incident. Through childhood, humanity draws again and again, in each generation, on a yet untainted source. In spite of original sin, there remains still what Jesus calls 'the good treasure of the heart' (Mt 12^{35}) in virtue of which man is in some degree *capax regni*. This capacity, originally given by God and preserved by Him, though only in part, is a preliminary condition preceding any more special requirements for entry into the Kingdom. Its very existence is a token that in some measure God still reigns. This truth is revealed in the child, and Jesus blesses God for it at the opening of His clearest statement on His own Sonship and His relation with the Father (Mt $11^{25ff.}$).

The permanence of the good treasure in man, or at least the maintenance of a certain amount of its riches, is more, however, than merely such a preliminary condition. It is also a prefiguration of the Kingdom and a first projection of it into humanity. This potential Kingdom is virtually and indeed really, though far from entirely, present wherever God's will is realized and obeyed, however imperfectly. Thus we find ourselves in opposition to the thesis of an instantaneous or unprepared Kingdom which would be so sudden and strange as to lack any point of contact with man's nature.

Another consequence of the permanency of the Kingdom is brought out in the Parable of the Wedding Feast (Mt 22^{1-14}). There are conditions for man's entry into the Kingdom which must be complied with permanently if he is to remain within it. There is a discipline which must be observed inside the walls of the Kingdom of God, and not only on its threshold. If these conditions are not met, the offender must take the way back and go out from the holy abode. The wedding garment typifies the moral demands of the gospel, which are interwoven from the beginning with its religious claims.

Such spiritual demands, both moral and religious, draw their cogency, not only from an objective and transcendent order, but also from the dynamic immanence of that good treasure to which reference has been made more than once. This is one of the deepest lessons of the Beatitudes. Blessed is man in proportion as God has granted and renewed to him, generation by generation, this marvellous treasure, so repeatedly wasted! Blessed is the man who has preserved this good treasure in his heart, responding to God's goodness by the various graces here set out!

It is therefore safer for a man to reserve his decision till he has seen what is required of him, than to yield without due thought to the call and then find that he is not prepared to follow it to the end. It is wiser for him to 'sit down first and count the cost' (Lk 14^{28}). Such is the meaning of many texts in the Gospels. Jesus even rebukes a too impetuous follower. There is a task which every candidate for the Kingdom must face; self-denial and sacrifice are essential to success. Again and again Jesus makes this clear to His reluctant followers, till He gives them the supreme illustration and the decisive example of the redeeming Cross.

Certain difficulties, no doubt, remain. There is, for example, the dispute between the literalism of some interpreters and the symbolism of others. Would it not be as well to recognize that the extreme positions on both sides are alike untenable, and to seek some *via media*? It ought to be a truism that any expression is more or less symbolical, yet that it is meant to express some reality. Every language is partly realistic and partly symbolic. No agreement is possible without this admission.

Consequently, when Johannes Weiss insists that the references to the Messianic Banquet must be taken *au pied de la lettre*, we are inclined to ask if he is joking! Such crass realism leads to intolerable contradictions. How, for example, can one speak of the Kingdom as something which enters into man and then, a moment later, of man as entering into the Kingdom? The contents cannot contain the container! But anyone familiar with mystical language will have no difficulty. On the other hand, the recognition of symbolism in the eschatology of the Gospels does not mean a return to the old Liberal view, for which the Kingdom was reduced to some rational system of immanent virtues or of transcendent ideas, under the sway of a God who is Himself an ideal.

The key to a solution of the problem lies in

doing justice to both sets of texts, those which stress the transcendent objectivity and those which emphasize the immanent subjectivity. Thus, the Kingdom of God comes powerfully, if not violently (Mt 11^{12}); yet at the same time without ostentation (Lk 17^{20}). The Kingdom will come suddenly (Lk 19^{11}); but Jesus disowns any feverish expectation and declares that the Kingdom is 'within you' (Lk 17^{21}).

Then there is the historical problem. Did Jesus anticipate a speedy coming of the Kingdom? When it is said that He 'spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear' (Lk 19^{11}), this does not imply that Jesus Himself believed in such a sudden coming. Rather the contrary. It suggests a possible disagreement between Him and His disciples on this point. So Professor G. S. Duncan observes: 'In the first place, we ought to be on our guard against the all too common assumption that the outlook of the early Christians was dominated by the expectation of an early, or indeed an *immediate*, Parousia. We have already urged that such an expectation, in this particular form, had no real basis in the teaching of Jesus.'[1] Nevertheless, we must admit that both in the Judaism of the first century and in the Early Church the apocalyptic tendency was strong, so strong that it may have influenced the redaction of certain parts of the Synoptists, and even of the Fourth Gospel. This admission, combined with a right appreciation of the element of symbolism, will make it easier to explain certain undeniable ambiguities.

There is finally the theological question of the significance of the Kingdom of God. As we have seen, it is both future and present, both objective and subjective, both transcendent and immanent, and, we might add, both social and individual. There may be no complete and logical explanation of these dualities, but there are considerations which will help to slacken the tension.

Thus, a real immanence of God implies also His transcendence. The Kingdom of God could not be 'within us' if God had no objective and independent existence. On the other hand, without immanence there is no internal and deep action of God in men, no appropriation of His gifts, no Incarnation, and no redemption. Paul puts this clearly when he says: 'The Spirit itself beareth witness with our spirit, that we are the children of God' (Ro 8^{16}). The Psalmist had experienced something of the kind when he wrote: 'When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek' (Ps 27^{8}). We may adapt the famous saying of Pascal's: 'Thou wouldst not seek me, *had I not* already found thee.'

Again, the very notion of time in the Bible, and especially in the New Testament, is *sui generis*, differing alike from the flux of Heraclitus and Bergson and from the eternity of Spinoza. Time as we experience it and conceive it seems to include both succession and simultaneity. The main reason for this is God's action in man and history. God's presence and action cut vertically into the flow of time, so controlling its speed as well as its direction. The time of the Kingdom is wherever God rules personal or collective history. The time is void in which God is absent or His presence is scarcely apprehended, because of man's sin. The time is full in which God incarnates Himself, so that He is present supremely in Immanuel.

The more or less effective coming of the Kingdom corresponds to this presence or absence of God, this fulness or emptiness of time. Hence the Kingdom is preached both as eschatological hope and as life eternal here and now. The simple aim of the *kerygma* of Jesus is to reveal to men the practical and moral conditions which must be fulfilled for entrance into such a Divine reality.

[1] *Jesus, Son of Man*, 255.

In the Study.

Virginibus Puerisque.

The Net.

By the Reverend H. S. Mackenzie, B.D., Ph.D., Edinburgh.

'Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net.'—Ps 25^{15}.

In the summer time gardeners cover the strawberry plants with a net in order to keep the birds from the fruit. Even the net does not keep all the birds away; they get in somehow; but some of them do not get out, and the more they struggle to be free, the more firmly do they become tied up in the net. Head, wings, legs become bound round with cords and, unless some one goes to set them free, the entangled birds die miserably.

If you try to save the bird you need great patience because it is in such a tangle; and though you are doing your best for it, it struggles

against you all the time, pecking your hands and calling out loudly as if you were an enemy and not a friend trying to save its life. You have to be gentle too, for rough handling would break its legs or wings; but with patient and gentle care all the cords can be unwound; and when you open your hand the freed bird flies away in great delight.

Perhaps the writer of the Psalm had seen a bird caught in a net and had set it free, and then he said to himself: 'I have sometimes been like that bird, and only God can set me free,' and with these thoughts in his mind he wrote the words which are our text to-day: 'Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net.' What is meant by the net? It may mean difficulty or danger or temptation. It may mean some trouble that others bring upon you. Some boys and girls are made unhappy because of untrue or unkind things which have been said about them at school, and they wonder how they can get out of this trouble and how they can bear it. When the Psalmist felt like that he looked to God for help. In wonderful ways God does set His people free. Patiently and lovingly He brings them help. A young soldier who had escaped from very great danger in the War wrote home to his mother: 'As I look back I really believe that Some One was on our side.' That was his way of saying that God had set him free from the net of danger which his enemies had thrown round him. Or, the net may be our own wrong-doing and sin. What a tangle people get into when they disobey God and sin against Him. More and more they become tied up by their sin like a bird in a net. They cannot escape from it—only God can set them free. That is what Jesus has come to do—to set free those entangled in the net of sin. The only way to be free is to trust Him, and to let Him do with you what He thinks best. Do not struggle against Him like the silly bird that struggles against you when you are trying to set it free. Put yourself altogether into His hands, pray to Him earnestly and tell Him all about what has happened, hiding nothing; and the time will come when you know that you are free from the net of sin, and you will be able to sing in the words of another Psalm:

Ev'n as a bird
  out of the fowler's snare
Escapes away,
  so is our soul set free:
Broke are their nets,
  and thus escaped we.
Therefore our help
  is in the Lord's great name,
Who heav'n and earth
  by his great pow'r did frame.

His Helpers.

By the Reverend Charles M. Hepburn, B.D., Crieff.

'Salute Urbane, our helper in Christ.'—Ro 16[9].

A few weeks ago the scholars in one of our Sunday Schools were asked to write their ideas on the question, 'If I were a minister?' Some answers were very instructive. Quite the best letter was written, in beautiful script and tied with a pink bow at the corner, by a little girl, aged twelve, who began by saying, 'If I were a minister I would try to please my people as far as I could. It is not, however, an easy task, as some people think.' And then, a few sentences further on, there was this suggestion: 'Also every Sunday I would have a nice sermon prepared, with hymns to match.' I guess only a girl would think of that! Now you aren't ministers, though one day some of you may be, but does it ever occur to you that you can in various ways make your own minister's task easier? St. Paul, who was a great minister, had many helpers. 'Greet Priscilla and Aquila,' he wrote, 'my helpers in Christ.' 'Salute Urbane,' he said, 'our helper in Christ.' Are you, too, helpers of your minister in that fashion?

One way of helping is simply by being *present*, just as Jesus was as a boy, in one's corner in church, Sunday by Sunday. Once, when I was taking service in a friend's church, in the vestry beforehand I was feeling a bit nervous, when I caught sight of a text on the wall, saying this of God, 'I will not fail thee.' It immediately gave me confidence. So if every one of you would say to yourselves about coming to church on Sunday morning, 'I will be there. I will not fail thee,' believe me, that is one of the things to encourage any minister.

A second way worth mentioning is *prayer*. St. Paul once wrote, 'Pray for us.' Prayer, remember, is very important. St. James said that the prayer of a righteous man 'availeth much.' Mary, Queen of Scots, said she was more afraid of the prayers of John Knox than of an army of ten thousand men. So to know that he isn't forgotten in his people's prayers, that without question makes a minister stronger too.

One more way now to cheer your minister is to offer him your *practical* help in the work of the Church. When St. Paul's Cathedral was nearly finished, Sir Christopher Wren, the architect of it, was standing one day gazing up at the vast dome, when a small voice said, 'It's a great church we've built, Sir, isn't it?' On looking round, Wren saw the speaker was a working-lad, so he asked him what he meant by saying that, whereupon the boy replied, 'Well, Sir, I helped. I

carried the mortar.' Similarly there isn't anyone who can't lend a hand or do a little to help their minister in upbuilding the Church. So let us all look for something to do as fellow-workers with our minister in the great work of God.

A Prayer for the Church of To-day.

Almighty and Ever-blessed God,
as members of the Church, of which Christ is Head,
for which He died,
the bridal Church that should be arrayed
in fine linen, bright and pure
even the righteous acts of the saints,
we pray that we may be aware
of our high calling, our blessedness, our duty,
that we never forget
the charge we have to keep,
what we have to believe and do,
so that to God there may be glory
in the Church of Christ Jesus.

O God of mercy and of grace,
as we remember that often Thy Church
has left its first love
and grown slack after a good beginning,
has tolerated iniquity
and compromised with the world,
has been blind to its own defects
and lukewarm in service,
we humbly beseech Thee
to see if there be any wicked way in us,
and to lead us in the way everlasting.
For the Church to-day we pray
that it be not lacking in lovingkindness,
nor niggardly in self-sacrifice,
nor afraid to move.
Give fuller discernment of divine truth,
and deeper understanding of human need.
We pray for the unity of the Church,
that it may be
in sharing the knowledge of Thy will,
in being quickened by a common desire
to obey and serve Thee,
in being moved by the same impulses
of devotion to one Lord;
a unity of mind and heart and will,
of knowledge, love and purpose;
a fellowship in the Holy Spirit.
While we pray for the State,
that its authorities and citizens
in affairs of rule and policy
may seek to know and respect and advance
the divine purpose for mankind,
recognising the worth
of human life and human freedom,
the duty and dignity and destiny of men,
we ask for the Church, O Spirit of God,
the prophetic word to speak on these things,
a word of direction and reproof,
of hope and inspiration,
to make known to us the way of salvation
through Jesus Christ, our Lord. AMEN.

The Christian Year.

FIRST SUNDAY AFTER TRINITY.

The Life.

BY THE REVEREND J. C. MORTON, CRESWELL, NEAR WORKSOP.

'I am . . . the life.'—Jn 14[6].

In his novel entitled *Let the People Sing* J. B. Priestley makes one of his characters say that 'the only real business we have is the creation of the good life. Anything else is either mere folly or criminality.' Few, if any, would dispute the truth of that. What is open to question, however, is what constitutes the good life. On this point there would be considerable difference of opinion. All through history men have been concerned to promote the good life. Their approach to the problem has varied according to their conception of the object to be attained. All, however, would agree that the solution of the problem lay in the acceptance of certain principles and the practice of them in daily life, difficult though those principles and practices might be. None would assert that the good life is to be found in a Person. Only Christianity makes that claim. And the Founder of Christianity Himself asserts it of Himself: 'I am . . . the life.'

Now it is this claim which makes Christianity distinctive and unique. It is this which marks it off from all other systems of thought. And it is this claim therefore that demands our careful examination. How can the good life be summed up in a Person? And in what sense is Christ the life? These two questions demand an answer.

How can the good life be summed up in a Person? Let us go back to the Gospels for a moment. The one thing which impresses us as we read them is the personality of the central Figure. It is not His teaching that commands our attention, for there was nothing startlingly original about it. In His New Commandment, 'Thou shalt love the Lord thy God . . . and thy neighbour as thyself,' there is contracted the main content of His ethic; but all the time we are conscious that the teaching and the ethic are subsidiary to the Person, and that without the impact of His personality the ethic would be impossible.

We have only to try out the New Commandment

in daily life to see the force of this; that is, try it out on the basis of a command. You cannot love to order any more than you can play a violin to order. Violin playing demands a special technique —the mastery of the music, the turn of the wrist and supple fingers—and you may play tolerably well when all that has been accomplished. You will never play really well, however, until you have entered into the soul of music, until its atmosphere and spirit have mastered and possessed you. And that entrance into the soul of music is not something you can accomplish for yourself, though you may prepare the way for it. It is, as Neville Cardus has described it in his *Autobiography*, a gift of grace. Writing of his conversion to the music of Elgar, he says: 'I did not listen to a composition in A flat; I entered the world of it; became absorbed more or less in the substance that was Elgar himself. I tasted him and from now onward I knew him at sight, or rather at first hearing. The point of my conversion is that this grace descended on me without a conscious seeking for it on my part.'

Now all this is true of loving in the New Commandment sense of that word. Such love is a matter of the will rather than of the emotions, but it cannot be willed. You may, along that line, attain to a measure of toleration or even human kindness, but that is not love. You can only love as you enter the world of love, as the presence of Another, who is Himself love, possesses you, and that in the last resort is a work of grace. In other words the good life is not in an ethic or a system of teaching, powerful as they are. It is in a Person and what was accomplished by that Person. Indeed the Person and the spirit of the Person are bigger than His works. They are comprehended in Him, but they do not explain Him. They are explained by Him.

If, then, this is true in what sense can it be said that Christ is the Life? He is the Life as distinct from the life of this world, that is the natural life of the flesh.

The New Testament has a great deal to say on this question and makes much of the contrast between flesh and spirit. It asserts that there are two orders of being, natural and spiritual. We are related to both orders, being born into one and reborn into the other. While the natural order is the lower order it is not, as is frequently supposed, essentially sinful. The whole of life, natural and spiritual, is God's creation, and we have no reason to despise the one and be careful only for the other. Man is unity of body and spirit and he need not be ashamed of his body and his bodily needs. The New Testament does not regard man's bodily existence as something sinful. On the contrary, it teaches that 'the body is the temple of the Holy Spirit,' and it incorporates a prayer for bread in its model prayer. What it does say, however, is that man cannot attain to his proper destiny within the lower order of being. To arrive at his destined goal he must be reborn into the spiritual order. If, however, he denies the necessity of rebirth and makes the natural order final and sufficient certain inevitable consequences follow. The natural order being made supreme is perverted and becomes an occasion for evil. The lower order will become the enemy of the higher and will finally render the attainment of the higher impossible. Now Christ is this perfect unity of body and spirit, of the natural and the spiritual. He is the spiritual order of being who has entered this temporal order to complete and perfect it. Not, however, by some natural process of evolution, but by a decisive act of redemption. It is in Him, therefore, that the natural man is reborn into the spiritual order where his proper destiny is fulfilled.

The next thing I want to say is that this life is seen in a new and distinct type of character. I have said already that there was nothing strikingly original about Christ's teaching. That is true. The really original thing was in Himself, in His character. Here was something unique and decisive which men had never seen before. He shared in the normal and natural life of the people of His day, and yet He lived it from a new centre in such a way as to make an entirely new beginning for the human race. In Christ a new type of character entered into the sphere of history. Professor E. F. Scott has described it as a character that was fashioned by the conditions of His kingdom. But His kingdom was not of this world, neither was it comparable to the kingdoms of this world. It was something new and distinctive, producing a new and distinct type of character. We can observe the uniqueness of it by way of contrast. The kingdoms of this world produce a type of character best fitted to thrive under their conditions of existence. So that if the conditions are those of self-seeking, greed and aggressiveness the character will be according to type. But the conditions of Christ's kingdom are the opposite of these. They are self-sacrifice, service, and brotherly love, and the type of character will differ accordingly.

The problem arises, of course, when this new and unique character of Christ's kingdom has to be lived out under the conditions of the kingdoms of this world. And Christ knew that problem. He met it in His own life and experience. Finally it killed Him. But His death did not bring defeat to Himself and destruction to His kingdom. On the contrary, it liberated new life forces. It solved the problem in the only way it could be

solved—not by destroying and starting anew a thing impossible to do if men are to retain their dignity, but by redeeming and transforming at the centre, by setting the nucleus of the new kingdom within the old.

And this work He is always doing. Wherever His life touches upon another a new character begins to grow. That is to say, life begins to be lived from a new centre. It becomes God centred rather than man centred. But this new character does not escape the tension inevitably created by seeking to live out the conditions of Christ's kingdom amid the kingdoms of this world. The conflict between the natural and the spiritual, the temporal and the eternal, is, if anything, sharpened and made more acute. There is no clear-cut solution to this problem, and the wise Christian will not seek for it. He will know that the best he can do is to obtain a measure of adjustment and balance between the two. But he will know, too, that his standard of reference must always be in that eternal kingdom from which cometh the true life.

One other thing remains to be said about this Life which is Christ our Lord. And that is, it must always come to us as a gift. It is not ours by nature or by reason. Man has always imagined himself to be Godlike and has claimed this distinction as a natural right. And from that pretentious claim have sprung all the evils that have bedevilled the human race. When man claims as a right what can only be his as a gift there is no limit to his folly and wickedness. It is true that he was created in the Divine image, but he has defaced that image by his sin and made himself unworthy to bear it. So what has been denied him in creation must now become his by re-creation. What cannot be his by nature must now become his by the free gift of grace. Not fully his though, for the most he can do is to approximate to it and aspire toward it. But this he can do, for the realization of his eternal destiny is promised as the final goal of all history.

And he can do this because the Lord of life is no impersonal standard or ethic pointing a way but offering no help in the attainment thereof. He is both the standard and the attainment; both the author and the finisher; both the way and the life. Men see in Him the highest good and the fullest life, but those who learn to trust in Him find the good and obtain the life. And of no other teacher or world leader can this be said. This is what constitutes His uniqueness and originality, the fact that He can be two things in one at one and the same time. The beginning and the end; eternal desire and eternal destiny. Not one only but always both together. The good life and the creation of the good life. How much worthless self-effort could we be saved did we but know the meaning of that! That great truth we shall discover for ourselves when in P. T. Forsyth's famous phrase we know ourselves to be not an aided Church but a purchased people; when we not only listen to His words but worship at His feet; when we not merely admire His character but in very faith cry out: 'My Lord and my God.'

SECOND SUNDAY AFTER TRINITY.

The Snare of Worldliness.

BY THE REVEREND R. LEONARD SMALL, M.A., CRAMOND.

'They . . . go forth, and are choked with cares and riches and pleasures of this life.'—Lk 8^{14}.

Any one setting out to write a series of sermons on 'Bible Types of Modern Men' would do well to find room for that little-known figure in the Epistles—Demas. He is mentioned just thrice, and more or less incidentally. In Col 4^{14} Paul brackets him with Luke, the beloved physician, as the sender of greetings, and in Philem ^{24} he shares with Mark, Aristarchus and Luke the honoured title of Paul's 'fellow-labourers.' One expects to hear more of one who is obviously at home in such distinguished company, and who shares the labours of so inspiring a leader. The only other mention of him is a sad anticlimax, for in 2 Ti 4^{10} he is written off, as it were, 'Demas hath forsaken me, having loved this present world,' and the Apostle's disappointment seems to ring through his words still. Demas is unmistakably representative of a type, commoner than ever, perhaps, under the circumstances of our own time—the type of man who starts well in the Christian life and seems to promise great things, but proves in the end a disappointment, not least to himself, because, for one reason or another, he gets caught in the snare of worldliness. We are all familiar with the problem of Demas, his youthful keenness, his sincere desire to make the most of his best for the sake of the highest he knows, his loyal sharing in the worship and service of his Church, the sense of privilege and responsibility with which he undertook office in this or that organization, the sincerity with which he made sacred the great occasions of life—his marriage, the baptism of his children. Then came the subtle, gradual change—his place more often empty than not, the slackening of interest until apologies for absence, ever more frequent, culminate in resignation from office and active personal service, the altered emphasis of his life with its progressive devaluation of spiritual things and a dwindling responsiveness to the influences which once stirred and moved him.

And the latter state of that man so different from the first—still good, kindly, honest, a decent citizen and loyal friend, but so much less than he might have been. It happens so often, but how and why does it come about?

When Luke wrote in his Gospel his version of the Parable of the Sower did he perhaps have Demas in mind when he wrote that 'they go forth, and are choked with cares and riches and pleasures of this life'? Certainly it is usually for one or other of these causes that men most often fall a prey to worldliness, and write again the story of Demas.

The cares of this life lay hold on them. These may be the right and proper cares which no man has any right to shirk, and therein lies the subtlety of the danger. A man is in duty bound to make the most of his talents, so he flings himself into his job, eager to get on, ready to sacrifice leisure and pleasure in the process. Or he is married and has had to buy a house, so he must earn more to lift the burden of debt. He has a family, and it is his duty

> To make a happy fire-side clime
> To weans and wife,

no less his duty if he is a Christian. So, with these cares pressing upon him, he arranges life accordingly. He works more and more overtime, either for the direct money gain or for the better chance of promotion. He takes a chance, invests his savings in a business, which he must nurse with anxious care, all else set aside. In order to keep his job or to help his business he tones down some of the exacting demands of his Christian ideals. He spares no pains to build up a good connexion, a lucrative practice, a profitable business. The pressure does not slacken with the passing years—the family must be educated and provided for, a standard of living must be kept up, there is some kind of social ladder to climb. So the process goes on till the things of the spirit, neglected perforce for a time, permanently fall into a tiny corner of life. He becomes in one degree or another a man of affairs—busy, bothered, at times dangerously near the end of his tether, because he has just lost the knack of 'casting all your care upon him; for he careth for you.'

Or, again, the snare that lies across a man's path may be the deceitfulness of riches. Surely that phrase from the interpretation of the Parable was never meant to apply merely to the very few who ever become really wealthy, but rather to the average man who always imagines that he would be happier if only he had more money than he has at present. The natural desire to have more money for the sake of the extra comfort or security, the added privileges and opportunities it would make possible, can lead very subtly and imperceptibly to the same kind of worldliness. That danger is specially great just now for two reasons. The redistribution of wealth throughout the mass of the people has meant that more people than ever before are knowing the 'feel' of having more money, with all that it can imply. At the same time the whole emphasis of our organized life is more than ever on the things that money can buy, whether the 'things' be houses or holidays, cigarettes or cinema-shows, washing-machines or wireless-sets. Shortages notwithstanding, there has seldom been a time when more 'things' were dangled before the ordinary man, with the suggestion that if he only had the money to buy this or that, then he would be happier. This tends to create in our day more than ever an essentially 'worldly' scale of values, so that seldom has any generation so needed to be reminded that 'a man's life consisteth not in the abundance of the things which he possesseth.' Two types of worldliness emerge from this situation. Some are so gripped by the continual desire for more that they are constantly reaching out to this or that thing to be possessed, determined, like the infant in the famous advertisement for Pears' Soap, 'He won't be happy till he gets it.' Others, again, and we all know some of them, become pathetically content, they are as happy as they know how to be with the things that money can buy. They have lost all zest for, and, indeed, awareness of, the things that money can never buy. That is worldliness at its worst.

Lastly, the temptation may lie along the path of the pleasures of this life. This danger, too, has special reality in our own time. It was perhaps to be expected that a war-wearied, disillusioned generation should develop a cult of pleasure, for men who are afraid to stop and think will seek refuge in a whirl of activity, their dread of silence will drive them to the bright lights and gay music. A generation short of great beliefs and real, deep joy will seek the stimulus of pleasure, finding life dull and drab it will become a generation in quest of a thrill. With individuals the process may begin quite harmlessly, in a natural desire to find relaxation from the cares of life, or to enjoy fellowship with others, or to bring some colour and zest into life. All of these God surely meant us to enjoy. Then this natural desire begins to grow in strength and to make greater demands. Like the merry-go-round at the fair it starts slowly, then gathers speed until it is impossible to get off. The pleasures of this life can so take over control that they change the centre of the man's life, work ceases to be a means of expressing himself or serving the community, it is only a means of earning the wherewithal to enjoy

himself in those hours of pleasure when he really lives. The focus of life is on pleasure, that is where his heart lies. And therein is the secret snare of this kind of worldliness. God made this world, with its joys and pleasures, to be eminently lovable. It is when that love ousts from the throne a greater love that the sad old story is written again : 'Demas hath forsaken me, having loved this present world.'

THIRD SUNDAY AFTER TRINITY.

The Pioneer.

BY THE REVEREND T. TUDOR RHYS., B.A., B.D., HINCKLEY.

'He goeth before you into Galilee.'—Mk 16[7].

This was the first message from the Risen Christ. It was just the kind of move that He would make. He had always been the Pioneer. No matter where the disciples might be, they could count upon His being there before them. And He used to tell them that their Father, and His, was like that too. There is such a thing as 'mental travelling.' You can wander far and wide in that country of the mind without budging an inch. The disciples did. But however far they ventured Jesus told them that they would always be forestalled. 'Your Father knoweth what things ye have need of, before ye ask him.' And once, when the hungry crowds were looking for Him, they discovered with surprise that He had anticipated them, for 'they found him on the other side.'

There are ways into Galilee still. But however rough and lonely some of those roads may be, they have been tried and tested by the Pioneer of faith. 'He goeth before you into Galilee.' That message is valid to-day. There is, first :

(1) *The Way of Recovery.* 'He goeth before you into Galilee.' Why into Galilee? With the exception of Judas all the disciples were Galilee men, and after the apparent catastrophe at Calvary their wonderful sojourn with the Master had come to an end and now they must return home to Galilee and pick up the threads of their former avocations. After any kind of crisis the way of recovery is hard and lonely. It is hard for a nation after the disruption of war. It is hard for a family after the shock of bereavement. I have often been present when the little group of mourners come back from the cemetery to the old familiar rooms where everything is unchanged, yet nothing seems the same, because of the empty chair and the longing for the sound of the voice that is still. It is hard for an individual after the crisis of an illness or an accident when the old familiar things have to be done in a new way.

How thoughtful of the Master to send that message. He sends it still. He Himself has gone before us along the hard road of rehabilitation—where we have to go on looking with dimmed eyes, to go on working with numbed hands, and to go on trusting with a heavy heart. He has made the rough road more tolerable and the lonely road companionable. He goeth before you into Galilee.

(2) *The Way of Forgiveness.* Galilee is reached also by way of forgiveness—the forgiveness of others. Let no man say that to forgive is easy. Victor Hugo found it easy to forgive Satan : the business is to forgive people, to forgive 'this man,' 'that woman.' Indeed, it appears sometimes as though to forgive goes against the grain and that the natural way is the way of revenge.

> Not so long and wide the world is,
> Not so rude and rough the way is,
> That my wrath shall not attain him,
> That my vengeance shall not reach him.

That is not the way into Galilee. That is not the way the Master went. It has been said that if the disciples had known, that night of the Last Supper, what Judas was going to do, he would not have left that room alive. The Eleven, or some of them, would have seen to that! But Jesus knew, and He let him go!

However far sin may go, love will always go farther. That is why, in the long run, in spite of all appearances to the contrary, love must win. It is because love can forgive. And the only hope for the individual and for the race is that the message of the Risen Christ is still operative to-day : 'He goeth before you into Galilee.'

(3) *The Way of Suffering.* This way into Galilee is a hard and lonely way, especially if one gets it into one's head that a good deal of the suffering is for sins and follies not one's own. Men within sight of death have been known to curse God at that very thought. Yet Jesus went before us along that bitter road—'for he hath made him to be sin for us, who knew no sin.' Indeed, He goeth before you into Galilee.

(4) *The Way of Death.* They say that this is the loneliest road of all and that when one enters the grave the door is shut for ever from the outside. 'The last act is bloody,' said Pascal, 'however brave be all the rest of the play; at the end they throw a little earth upon your head, and it's all over for ever.' But there is One who went down into the grave and opened the door—from the inside! What wonderful news that is! 'He goeth before you into Galilee.'

(5) *The Way of Fulfilment.* Every journey has its Galilee and every life craves fulfilment. Yet

in this life how often is the Promised Land never reached and the dream not fulfilled. For one thing, the road to fulfilment is barred sooner or later by the incidence of death.

God gives us love. Something to love
He lends us; but, when love is grown
To ripeness, that on which it throve
Falls off, and love is left alone.

Human possibilities are also marred by the presence of sin. 'Everything which is perfected by progress,' said Pascal, 'perishes also by progress.' The reason is that the very improvements which bring power to the good give power to the evil too.

Christ's way to fulfilment, like His way into Galilee, lies by way of Calvary with its acceptance of suffering and of the Cross with its conquest of sin. He precedes us, and we follow Him, along the way of fulfilment which is the way of death and of resurrection. He has blazed the trail. 'It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him.'

Meanwhile, 'He goeth before you into Galilee.' O, Pioneer!

FOURTH SUNDAY AFTER TRINITY.

Latent Compensations.

BY THE REVEREND JOHN R. GRAY, B.D., GLASGOW.

'Is there no balm in Gilead?'—Jer 8^{22}.

Gilead was a territory on the east side of Jordan—a place of limestone and sand—quite unfit for agriculture of any kind. The word means quite literally 'stony place,' and the few inhabitants could wrest a living from it only by the keeping of some of the hardier breeds of sheep. It was in this barren land that there grew a little desert shrub from which came balm—a kind of aromatic resin or mastic much prized for its healing properties. The company of Ishmaelites which took Joseph into exile in Egypt was carrying balm from Gilead to Egypt.

Jeremiah suggests that since this good thing—balm—can be found in Gilead's stony desert perhaps the Israelites in the misery of their captivity can find healing for their souls and a way back to God. In point of fact the Jews did find blessing in exile, for there they were taught that only in communion with and obedience to God could their destiny be found. There was balm for them in their Gilead. Is it not always so?

1. It is quite literally true that for many anxiety-racked souls there is healing only in solitude among the eternal hills or by the vastness of the lonely sea. The incessant din of the cities, the fever and rush of life, the hectic pace at which most of us live exact their toll from our nerves. Restoration can be found not in distractions, of which we have already too many, but in the entire absence of them. Even people, however well-loved, wear us down with the incessant demands they make upon our sympathy and our interest. Our Lord found that, and often in the Gospels we read of His seeking respite in solitude on the mountain top, in the desert or by the sea. We need not, therefore, be ashamed of feeling at times the same need to 'get away from everybody.'

During the War when ships had to have their compasses corrected and adjusted, it could not be done in the dockyards or busy harbours. Other ships and metal structures on shore made that impossible. It was done in a remote and lonely Highland loch where there were no disturbances. Sometimes when that delicate instrument we call the soul is out of adjustment, we in the towns and cities must betake ourselves to the bare beauty of the hills, the desolation of the uninhabited places, if we are to keep straight and true, keep in living contact with God. 'Religion is what the individual does with his own solitariness,' says Whitehead. We who have a more practical and social view of the Faith than that may disagree, but certainly God summons us not only to service but to seclusion, not only to work for Him in the world but to find in isolation from it that calm and poise which fits us to be His servants.

It is remarkable, indeed, how many of the world's great advances have issued from the desert. Moses, Jacob, Elijah, John the Baptist, and Paul all prepared for their work by a long sojourn there. Paul almost certainly in Gilead itself. Christ spent forty days and forty nights in the wilderness before He began His ministry. And when there were many coming and going so that His disciples had no leisure so much as to eat, He said to them, 'Come ye yourselves apart into a desert place, and rest a while.' We, too, must heed that invitation that in retirement we may find peace, and in Gilead, balm for our souls.

2. But there are deserts in life more arid than any Sahara, places more stony even than Gilead. There are times when life holds no zest, no joy, no interest but just plodding, lonely dullness. The defeat of ambition, the crumbling of dreams, the weariness of long illness, the bleakness of sorrow, take all the colour and richness out of living and leave us only grey, cold pain. But even in these Gileads may not balm be found—signs and tokens of the love of God? Is there not a stiffening, cleansing, tautening effect on our own characters? The human spirit is at its best not so often in the lush and verdant lands of the

South as among the hardy sons of the North. The world is a place of soul-making, and souls are not made strong in sunning meadows.

Moreover, it is only in the stony places of life that we learn sympathy with others whose lot is hard. Those in trouble seek out another who has 'gone through it,' not some one who has 'had it easy.' Most of us have not too much imagination. We can truly sympathize with others only when we ourselves have experienced what they are going through.

Most blessed of all, it is often in our Gilead that we find the way back to God. An easy world would be an atheistic world. It is just when the world is too big for us and life too much for us and the opposition of evil too fierce for us that we realize our need of God. Out of our stony griefs Bethel we raise. And if our sojourns in Gilead, our conflicts and afflictions, drive us not to despair or bitterness but to a Father's arms and the knowledge of a Father's love, we shall bless the hardness of the road which led to Him. And when cut and bruised, lonely and weary, we turn helplessly to God, it is no cold or unsympathetic welcome we receive. For He Himself knows the depth and bitterness of human sorrow, the weight of weariness and the heaviness of tears.

3. There is another stony place, outside the city gates—a place which folk avoided or passed with averted eyes, a lonely, accursed spot, grimly called Golgotha, the place of a skull. As we look on it and on all the evil passions it symbolizes, all the greed and disloyalty and cruelty and pride, we turn away; turn eagerly from that deserted hill with its ugly gibbets, from that morbid and gruesome and fearful thing—the Cross—to the little joys and pleasures of the every day. But if we do, we are lost. The restless search for pleasure will land us in a living death, our lust for joy in the Slough of Despond. Only if we turn our reluctant feet from the ways of the world, which are the ways of death, and walk in the footsteps of the Saviour up the stony path that leads to Calvary, can we find true peace.

Is there one whose soul is wounded, whose heart is broken, whose hopes have come to nought, for whom life is a bleak and barren and lonely thing? Let him and let us all be driven by life's heart-breaks not from but to the Cross of Christ. For if and as we are, when the days of our exile are over and our hurt healed, when we join again our beloved on the other side of Jordan, and our tears are dried by the loving hand of God, we shall testify in the joyous band of the redeemed that it was the Cross that healed us, that it was in Gilead—the stony place—that we found balm for our wounded souls.

Recent Foreign Theology.

Journals Old and New. The December 1948 issue of the Swiss journal, *Revue de Théologie et de Philosophie*, contains, apart from a number of book reviews, but one article. This occupies more than thirty pages, and is devoted to the question whether our Lord was a carpenter or a mason. The writer, E. Lombard, questions the view which has been confidently advanced by some writers, that the traditional rendering of the New Testament term by 'carpenter' is wrong.

After some years of interruption the German monthly journal *Monatschrift für Pastoraltheologie* has resumed publication, and the December 1948 and January 1949 issues have arrived at the time these notes are being written. In some respects the character of this journal resembles that of The Expository Times. There are some general articles, and a sermon for each Sunday of the Christian year, together with a section devoted to children's worship. The principal article in the December number is devoted to the meaning of the Sacraments for the building up of the Church as the Body of Christ; while that of the January issue deals with the Christian faith in 'The Crisis of Christendom.'

Another German journal, which was suspended by the Nazis in the ninth year of its publication, has now reappeared after an eight years' interval. This is *Junge Kirche*, which was the chief organ of the Confessional Church in its struggle of the years before the War. Its reissue began with the January 1949 issue. It contains articles on the post-war organization and problems of the Evangelical Church in Germany, and the views of a number of writers on the question whether the Confessional Church has any mission to-day. It also has items of personal news, including the announcement of the death of G. Kittel, the editor of the *Theologisches Wörterbuch zum Neuen Testament*. From other sources I learn that that work is to be continued under the editorship of Dr. Friedrich.

A new theological journal has begun to appear in Scandinavia, called *Studia Theologica*. This is edited by Professor A. Fridrichsen for all the Theological Faculties in Denmark, Norway,

Sweden, and Finland, and will ordinarily contain only articles written by Scandinavian writers in English, French, or German. The first issue bears the date 1948, though it did not appear until 1949, and contrary to its general policy it contains two non-Scandinavian articles, both by Jews. The one is by D. Daube, on 'Jewish Missionary Maxims in Paul,' and the other is by H. Torczyner, on 'The Firmament and the Clouds.' There are nine other articles, three in each of the languages mentioned. R. Prenter writes on 'Metaphysics and Eschatology in the Teaching of Augustine'; G. Wingren on 'God and Man in the Teaching of Karl Barth'; H. Sahlin on 'The Fruits of Repentance'; N. Dahl on 'Anamnesis'; H. von Campenhausen on 'The Early Christian Idea of an Apostle'; J. Munck on 'The Call of St. Paul'; H. Riesenfeld on 'The Way of Charity'; A. Wifstrand on 'Stylistic Problems in the Epistles of James and Peter'; and A. Bentzen on 'The Old and the New in Deutero-Isaiah.' This bids fair to be a first class theological journal, if the quality and range of the first issue are maintained.

In the series *Symbolae Biblicae Upsalienses*, of which several issues have been noted in these columns, No. 11 has now appeared. This forms a supplement to the Svensk Exegetisk Årsbok, vol. xiii, 1948, and is devoted entirely to reviews of recent New Testament works published in Uppsala and Lund. Ten volumes are reviewed at length, and none of the reviews are written by Scandinavian authors. They are all written by well-known scholars, and all are in French or German. The whole runs to nearly a hundred pages of valuable and important critical reviews.

H. H. Rowley.

Manchester University.

The New Testament Interpretation of the Death of Our Lord.

By the Reverend A. W. Argyle, M.A., B.D.(Oxon.), Gerrard's Cross, Bucks.

In the New Testament the death of Jesus is variously interpreted as (1) ransom, (2) victory, (3) sacrifice, (4) penalty, inflicted upon, and accepted by, the sinless Saviour on behalf of sinners, and as (5) an act of reconciliation. We shall consider each of these interpretations in turn.

(1) **Ransom.** Among the earliest New Testament passages to offer an interpretation of the death of Jesus and its significance for Christian experience are Gal 1^4 and 4^{1-7}. In the former passage it is affirmed that the Lord Jesus Christ gave Himself for our sins to rescue us from the present evil world. In the second passage, which explains the first, the death of Jesus is regarded as a ransom paid to set slaves free from the bondage of 'the elements of the universe' and from the bondage of the Law.[1] The 'elements of the universe' comprise (cf. Col $2^{8.\,20}$) the spiritual powers of sin and death which rule this 'present age,' as contrasted with the Divine 'age to come,' the reign of God, which has already been inaugurated in the world by Jesus, especially through His death and resurrection, but which in its fullness is yet to come.

One of the beliefs of later Judaism (cf. 2 Bar 54^3, 2 Es 6^{41}, Wis 13^1) was that the control of the world had for the period of the 'present age' been committed to subordinate powers which had become corrupted and had abused their trust. These were 'spirits of the elements,' 'the spiritual powers of wickedness in the heavenly places' (Eph 6^{12}), the 'idols' whom the heathen had mistaken for God (Gal 4^8). The death of Jesus redeems the believer from the evil rulers of this 'present age,' the powers of sin, idolatry and death; and from the bondage of the Law, which, having been given by subordinate angels (Gal 3^{19}), belongs merely to this 'present evil age,' and can only imperfectly reveal to a man his duty, without giving him the power to perform it. By His death Jesus sets the believer free from slavery to sin and death and the Law, and brings him into the liberty and Divine forgiveness which are the characteristics of sonship to God (*υἱοθεσία*, Gal 4^5), translating them out of the darkness of this 'present evil age' into the marvellous light of the Divine 'age to come,' which has already dawned in the first advent of Jesus (especially in His Cross and Resurrection), and will be consummated by His second advent, the 'restoration of all things' (Ac 3^{21}). By virtue of their redemption Christians are the free children and heirs of God, having received the Spirit of the Son of God, who cries 'Abba, Father' (Gal 4^6; cf. Ro 8^{15}), and

[1] Cf. Gal 3^{13}: 'Christ redeemed (*ἐξηγόρασεν*) us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree.'

having already 'tasted the powers of the age to come' (He 6^5).

The redemption purchased by the 'price' of the Cross (1 Co 6^{20} 7^{23}, Ro 3^{24}, 1 Ti 2^6) was an 'earnest' or 'instalment' (ἀρραβών Eph 1^{14}) of the full redemption to come, when the exalted Christ would return to bring in the final salvation with the Divine Kingdom. The contrast, expressed in Ro 8^{18-23}, between the pain of this 'present evil age' and the glory of the full redemption yet to come, implies that the final salvation will be from pain (cf. Rev 7^{16} 21^4) as well as from sin, death, law, and idols, from which Christians, as members of the 'age to come,' are already in principle redeemed by the Cross.

In this interpretation of the Cross as ransom we are undoubtedly near to the view which obtained in the primitive Church. Indeed it goes back to a saying of Jesus Himself: for 'the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many' (Mk 10^{45} = Mt 20^{28}). The central truths in the ransom theory (when stripped of outworn Judaistic beliefs about subordinate heavenly powers) are (1) that Christ by His death saved man from a tyranny of evil by doing for him that which he cannot do for himself; (2) that the salvation, initiated upon the Cross, is to be completed in the exalted Lord's eschatological triumph, which will abolish all evil in the 'end of this world' and the consummation of his Divine and righteous purpose in the 'age to come' or the 'Kingdom of God,' which in Christ has already, in part, broken into this world.

(2) **Victory.** This deliverance, however, which the death of Jesus inaugurated, is sometimes described in terms, not of ransom, but of victory in the battle against evil. In Eph 2^{14-16} we read that Jesus by His Cross 'brought to nought' (καταργήσας) and 'slew' (ἀποκτείνας) the hostility between Jew and Gentile. In Col $2^{14.\ 15}$ we see that Christ 'despoiled' (ἀπεκδυσάμενος) the evil powers (τὰς ἀρχὰς καὶ τὰς ἐξουσίας) by His Cross, having 'triumphed over them in it' (θριαμβεύσας αὐτοὺς ἐν αὐτῷ). As representative of the human race, as well as Son of God, Jesus by His Cross won over sin and death a decisive victory in which every believer shares.

The more usual and earlier New Testament view, however, is to identify this victory with the Resurrection and Exaltation (for example, Ac $2^{24.\ 36}$, 1 Co 15^{17}; cf. 1 Co 15^{57}: 'Thanks be to God, which giveth us the victory through our Lord Jesus Christ'). Gradually it came to be seen that the victory, revealed and ratified in the Resurrection and Exaltation, was already implicit in the Crucifixion itself.

(3) **Sacrifice.** We pass now to consider those passages which interpret the death of Jesus as a sacrifice. The earliest of them is 1 Co 5^7 (καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη χριστός), which describes Jesus as the Paschal Lamb offered up upon the Cross as Altar. Such a designation of Christ appears to point to the Johannine date for the Crucifixion as occurring when the lambs were being killed for the Passover. The sacrifice of the Paschal lambs commemorated the deliverance of Israel from the bondage in Egypt. Similarly the sacrifice of Jesus was a means whereby the new Israel is delivered from the bondage of sin and death. There is no express doctrine of an expiatory sin-offering in this passage.

But in Ro 3^{25} Christ is described as a sacrifice offered upon the Cross in expiation for sin. The conception behind ἱλαστήριον, and behind ἱλασμός (1 Jn 2^2 4^{10}) is not that of appeasing an offended Deity, but (as the LXX use of words like ἱλάσκεσθαι shows) that of cancelling guilt and cleansing the sinner from his sin. (Cf. Dodd, *The Bible and the Greeks*, ch. v.) A similar view of Christ as expiatory sacrifice is found in Eph 5^2; frequently in Hebrews; in Jn $1^{29.\ 36}$, where the conception of the sin-removing Lamb of God is probably suggested by Is 53; and in the account of the Last Supper in Mark and Matthew.

This expiatory sacrifice should be regarded, not as vicarious, but as representative. Christ died, not instead of (ἀντί), but on behalf of (ὑπὲρ) sinners, who are required, in response, to identify themselves with His death through the self-surrender or faith expressed in baptism (Ro 6^{2-4}, Col 2^{12}) and the Lord's Supper (1 Co 11^{26}). The convert has died with Christ to self and sin, and has risen again with Christ in newness of life (cf. Gal 2^{19}). In a sense all mankind and the whole created universe are 'summed up' in Christ (ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, Eph 1^{10}), dying in His Death and rising into the new life in His Resurrection. He is the representative Head of the race, and in His representative death 'all died' (εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον, 2 Co 5^{14}). He alone by sacrificing Himself could offer the perfect and sufficient sacrifice on our behalf, because He alone is 'without blemish' and 'without spot' (1 P 1^{19}; cf. He 9^{14}).[1]

It was this conception of representative sacrifice which was nearest to the heart of Jesus Himself. For it goes back to the Suffering-Servant passages of Deutero-Isaiah, which apparently (for example Lk $4^{17ff.}$ 24^{26}) Jesus believed Himself to be called to fulfil. He was led 'as a lamb to the slaughter,' and He sacrificed His life as 'an offering for sin' (Is $53^{7.\ 10}$); and 'his own self bare our sins in

[1] In Hebrews the Crucified Christ is frequently described as both Priest and Sacrifice for sins.

his body on the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye are healed' (1 P 2^{24}).

(4) **Penalty.** In a number of passages the death of our Lord is described as a legal penalty which the innocent Jesus suffered for the guilty sinner who so richly deserved it (for example 2 Co 5^{21}). Here again the conception is one of representation rather than of substitution (*ὑπέρ* not *ἀντί*). Death, which is the wages of sin (Ro 6^{23}), fell upon Christ as the perfect and sinless representative Head of our race. 'Christ died for sins once, a righteous man for unrighteous men (*δίκαιος ὑπὲρ ἀδίκων*), that He might bring us to God' (1 P 3^{18}).

The sinner, trusting in Jesus, receives, not the due reward of his sins, which is death, but the free gift of God, which is eternal life in Jesus Christ (Ro 6^{23}). Through the act of surrender in faith to Christ the believer receives, by the saving grace of God, acquittal (*δικαίωσις*) whereby he stands in a right relationship with God. This juristic conception of salvation through the Cross sometimes occurs in close conjunction with the ransom and sacrificial theories, as in Ro 3^{21-26}; but it is logically quite distinct from them, and is Paul's most characteristic contribution to the theory of the Atonement. We are 'put right with God' or 'acquitted' not by our works, but by the free grace of God received by us through our faith in Christ, who on the Cross paid on our behalf the debt or penalty which we owed to God, but could never pay.

(5) **Reconciliation.** The doctrine of reconciliation in the New Testament is not a distinctive theory to be added to the others, but rather expresses the general truth which is compatible with all the four theories which have been outlined above. The converted sinner, however the means of *καταλλαγή* ('reconciliation' or 'atonement') be explained, is certainly, as a matter of Christian experience, reconciled to God by the Cross of Christ. The classic passage concerning the reconciliation is 2 Co 5^{18-20}, where it is noteworthy that the reconciliation is of the sinner to God, not of God to the sinner. Nowhere does the New Testament speak of God being reconciled to man. The heart of God, which is eternally Holy Love, need not and cannot be changed or modified. It is the heart of the sinner that needs to be changed. The Cross did not alter, but expressed the attitude of God towards man—the attitude of redeeming love. By the Cross God removed a barrier which man by his sin had erected between himself and God; and thus God brought man into a new relationship of fellowship with Himself. Only in this indirect sense can He be said to have brought Himself into a new relationship with man by the Cross. The new relationship was effected by a change produced, not in God, but in the status and condition of man. The proclamation of this reconciliation or change of status will, by the Holy Spirit's help, be a means of securing in the believer a change of heart.

How the reconciliation is effected by the Cross is an unfathomable mystery. It is not adequate to the New Testament view to find the whole explanation in the fact that love toward God is evoked in the heart of men by the revelation of God's wondrous love toward sinners on the Cross. It is, of course, true that 'we love, because he first loved us' (1 Jn 4^{19}); but, on the New Testament view, this truth does not *constitute*, but *is the acceptance of*, the reconciliation already effected by the Cross before men hear of it or respond to it. Reconciliation, in the strict New Testament sense, is not the consequence of the preaching of the gospel, but the content of the gospel preached (*τὸν λόγον τῆς καταλλαγῆς*, 2 Co 5^{19}). As Denney has well said: 'The work of reconciliation, in the sense of the New Testament, is a work which is *finished*, and which we must conceive to be finished, *before the Gospel is preached*. It is the good tidings of the Gospel, with which the evangelists go forth, that God has wrought in Christ a work of reconciliation which avails for no less than the world, and of which the whole world may have the benefit' (*The Death of Christ*, 145). The reconciliation with God extends to the whole universe (*τὰ πάντα*, Col 1^{20}), and by virtue of it reconciliation between Jew and Gentile has been effected (Eph 2^{16}).

That the act of reconciliation in itself does not complete our salvation is shown in Ro 5^{10}: 'For if, when we were enemies (*ἐχθροὶ ὄντες*), we were reconciled (*κατηλλάγημεν*) to God by the death of his Son, much more, having been reconciled (*καταλλαγέντες*), we shall be saved by his life (*ἐν τῇ ζωῇ αὐτοῦ*)'. In this verse the full work of salvation is regarded as being in the future, although the act of reconciliation has already been accomplished. Similarly in Col $1^{21, 22}$ a distinction is drawn between the finished act of reconciliation and the futurist eschatological salvation of ethical perfection to be achieved by the Last Day or Final Judgment. 'You were at one time estranged and hostile in your mind by reason of your evil deeds; but now He has completely reconciled you (*ἀποκατήλλαξεν*) in the body of His flesh through His death, so as to present you holy and spotless and blameless before His face, if, that is, you persist, founded and established by faith, and are not moved from the hope of the gospel which you heard.' The distinction may be expressed by saying that the reconciliation is a *finished act* of God, accomplished by the death of Christ, whereas salvation, in the full sense, is a

gradual eschatological process, being worked out by the Risen Life of the Exalted Christ, and to be completed when the New Age, of which an ἀρραβών (2 Co 1^{22} 5^{5}) has already been granted in the gift of the Holy Spirit, has come in all its fullness.

In summing up, we may say that all the New Testament interpretations of the Cross, which we have considered, contain elements of central and permanent truth, when they are stripped of the cruder thought-forms which belonged to a primitive period, and which we can now see to have only metaphorical value. We no longer accept the Judaistic beliefs in personal supernatural powers of darkness, to whom, according to the New Testament, a ransom-price had to be paid, or over whom a victory had to be won. We no longer believe in the literal cleansing potency of blood poured out in sacrifice for sin; nor do we regard as adequate the juristic conception of God's justice being satisfied by the infliction of a penalty upon His innocent Son on behalf of the guilty. Nevertheless in all these interpretations there are important truths which must be retained in any modern reconstruction of the doctrine of the Atonement:

(*a*) God, being holy, cannot condone sin. To forgive is not to condone; forgiveness involves a cost to the forgiver—a cost, at least, in self-denial. Divine forgiveness involved a Divine and infinite cost to God, namely, His self-humiliation even unto death, in the Person of His Incarnate Son. Those who imagine that Holy God could forgive and blot out sin without this awful cost to Himself merit the rebuke of Anselm: '*nondum considerasti quanti ponderis sit peccatum.*'

(*b*) On the Cross Jesus effected for man a deliverance from the tyranny of evil which man could not effect for himself. In respect of this deliverance man is not a contributor, but merely a recipient. It comes to him as a free gift of God's grace. Man does not achieve it by his works, but receives it through his faith.

(*c*) While we do not believe that sacrificial blood can literally wash away sin, there can be no doubt about the holy significance of the *spiritual self-sacrifice* of the Incarnate Son of God to the will of His Father. The death of Jesus was the sublime expression of His utter dedication of Himself, His life, and His will, in obedience to His Father's redemptive purpose (cf. He 10^{9}). Clothed in our manhood, He offered in His death the culmination of that perfect obedience which had characterized His life; a perfect dedication of obedience, human as well as Divine, which we could not offer, but with which we can identify ourselves, by surrendering ourselves in faith to God in Christ. The essence of Christ's sacrifice lies in the fact that it is the sacrifice of Himself as the perfect representative Man as well as the Divine Son of God. In His *representative sacrifice* on our behalf we are implicated, and by identifying ourselves with Him in faith we accept His sacrifice as availing for us.

(*d*) Similarly, the death of Jesus was undoubtedly *a representative victory* over sin. His acceptance of the Cross signalized His complete triumph over all the temptations which, as partaker of our human nature, assailed Him and sought to lure Him from the path of obedience that inevitably led to Calvary. Moreover, His goodness triumphed over all the threats and hostility of sinful men, which failed to turn Him from His appointed mission, and finally nailed Him to the Cross.

> O love of God! O sin of man!
> In this dread act your strength is tried,
> And victory remains with love:
> Jesus, our Lord, is crucified!

Of this victory, already won upon the Cross, the Resurrection was the seal and revelation. The victory over death is the ratification of the victory over sin (cf. 1 Co $15^{56.\ 57}$). This representative victory of the God-Man avails for all men, and in it all may share as they yield themselves in utter trust to the Saviour.

Contributions and Comments.

The Prophets and the Cultus.

THE 'prophet-priest' controversy, which, since the penetrating work of Dr. A. R. Johnson[1] had enjoyed a period of comparative quiescence, appears again to have awakened from sleep. Evidence of this reawakening was apparent in the contributions of the late Professor C. J. Cadoux, Professors H. H. Rowley and N. H. Snaith to THE EXPOSITORY TIMES, vol. lviii. [1946–7],[2] and now

[1] 'The Prophet in Israelite Worship' in THE EXPOSITORY TIMES, xlvii. [April 1936] 312 ff.; *The Cultic Prophet in Ancient Israel* [1944].

[2] Pp. 43 ff., 69 ff., 152 ff., 305 ff.

comes Principal W. A. L. Elmslie's volley, cited by Professor C. R. North in reviewing Elmslie's *How Came Our Faith* with the summary remark: 'On the question of the attitude of the prophets to animal sacrifice he [the author] is forthright.'[1] Hence this revival of interest must be pleaded in justification of a further return to a well-worn topic.

The earliest supposed denunciation of sacrifice is Am $5^{21ff.}$, a passage so familiar that space need not be occupied in citing *in extenso*. By a strange irony the controversy which has raged around this passage, and especially *v.*[25], the crux of the whole utterance, has, we would venture to suggest, veiled the intrinsic meaning of the prophet's words. Is he at all concerned in this passage with the question of whether or not Jahveh desires sacrifice? and further, is it legitimate to infer—and that conclusively as not a few have done—on the basis of the question 'Did ye bring unto me sacrifices and meal offerings in the wilderness forty years, O house of Israel?' that sacrifice was unknown in Israel in the nomadic period, and was therefore unacceptable to Jahveh? Is this not a case *par excellence* where an apparent 'plain meaning' taken in isolation has become, in the words of the Psalmist, 'an occasion of falling'? Now Hosea, in whom knowledge of the Wilderness tradition is strong (*e.g.*, 2^{15} 9^{10} $11^{1ff.}$ $13^{5f.}$), knows nothing of any prohibition of sacrifice in that period. Had he done so it is surprising that he fails to adduce it, for apostasy and cultic abuses move him profoundly ($2^{8.\ 13}$ 11^{2} $13^{1f.}$) and an appeal to a primitive injunction against sacrifice would have set the seal upon any denunciation; yet no such sanction is produced, and it is more than doubtful whether Hos 6^{6} can, without special pleading, be construed as an outright condemnation of sacrifice as such. Similarly such a treatment of Is 1^{11-17} would, to meet the demands of consistency, compel the unthinkable conclusion that that prophet repudiates not only sacrifice but also prayer (*v.*[15])!

In the light of these utterances of his contemporaries of the eighth century the Amos passage falls for reconsideration. *V.*[25] must be taken in relation to the context as a whole, and particularly in conjunction with the following two verses to which it stands in the relation of antecedent to consequent. Accordingly it is submitted that the fundamental concern of the passage is not with the question of sacrifice as such, but rather with the disloyalty and failure of Israel from the beginning, a condition which is still prevalent and which is the primary object of the prophet's condemnation. A paraphrase of *vv.*[25-27] will clarify the meaning: 'Take those forty years in the wilderness. Did you during the whole of that period offer me in sincerity any of your sacrifices—me, who had brought you up out of Egypt? And what are you doing now? You have raised Sakkut to the dignity of your king and have made Kewan your idol, yea, your gods whom you have gotten for yourselves. To them you are offering your sacrifices when I am really your God. It is now too late to attempt to propitiate me, for I am delivering you up into exile in the home of your adopted gods.' This, it is true, involves a slight emendation of the Hebrew text of *v.*[26] [2] (which, however, as it stands, presents considerable difficulties as the Commentaries attest) but the interpretation suggested does not stand or fall by emendation. *V.*[25] stands and remains the crux, while the meaning assigned to it above may lay claim to support from a parallel in Zech 7^{5}: 'When ye have fasted and lamented in the fifth month, and in the seventh month, now seventy years, was it for me, pray, that ye fasted?' [3]

Consideration must now be given to Jer $7^{21ff.}$, for it is to the reading of Am 5^{25} in the light of Jer 7^{22} that misinterpretation of Amos has arisen, an error which, it is submitted, goes back in origin to Jeremiah himself. An analogy will not be inapposite. In *The Primitive Church* Streeter has drawn attention to writers who have misunderstood or 'improved upon' their sources and the consequent diminution of their value as independent evidence. A combination of two of Streeter's examples furnishes a parallel to what appears to have happened in Jeremiah's treatment of Amos. Jeremiah, like Justin Martyr with the Semo Sancus inscription,[4] had read and misunderstood Am 5^{25}, and, like the successors of Papias,[5] Jeremiah so 'improves upon' his source that the rhetorical question of Amos becomes in Jer 7^{22} virtually a Divine veto: 'For I did not speak with your fathers nor give them commandment, in the day when I brought them out of the land of Egypt, concerning holocaust and sacrifice.' [6] Since in the thought of Jeremiah the Temple must fall and the cultus be superseded by the New Covenant relationship,[7] the utterance of Amos would readily lend itself to interpretation as a Divine disapproval of sacrifice, particularly as, in the first place,

[1] The Expository Times, lx. [January 1949] 88.

[2] Reading צֶלֶמְכֶם for צִלְמֵיכֶם, and כֵּן for כּוֹכַב.

[3] H. G. Mitchell's rendering, *Zechariah* [*I.C.C.*] (1912), 199.

[4] B. H. Streeter, *The Primitive Church* [1929] 10 ff.

[5] *Ib.*, 16 ff.

[6] J. Skinner's rendering, *Prophecy and Religion* [1922], 182.

[7] Cf. S. H. Hooke, *Prophets and Priests* [1938] 33 ff.; Skinner, *op. cit.*, chs. ix. and xviii.

Jeremiah seems to have regarded the wilderness period as an ideal age (2^{1-3}), and secondly he had witnessed the complete ineffectiveness of the (if historical) Deuteronomic reform. Indeed, it might conceivably have been the Amos oracle which, in the first place, turned his thoughts toward the passing of the cultus.

A further question arises which might repay some attention. Is there any real justification for taking the prophets as a whole and supposing that in general, and in the matter of sacrifice in particular, they were all of one mind? Abuses of the system they were indisputably unanimous in condemning. But only Jeremiah and the author of Mic 6^{6-8} can with any measure of certainty be held to view the system itself as incompatible with Jahveh's expressed desires. For Hosea the evidence is inconclusive, and if the interpretation suggested above has any substance Amos appears not inimical to sacrifice *per se*. Isaiah, who was at worship in the Temple when he received his call and commission, can hardly have retained other than a profound veneration for Temple and cultus, for the protection of which Jahveh would himself spread out his pinions (Is $31^{4f.}$ 37^{32-35}).

It would appear to be along the lines of the foregoing that any further investigation must proceed if it is not to lead further into the cul-de-sac of subjective interpretation. Otherwise the matter seems destined to remain one of the unsolved problems of Old Testament exegesis.

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Note on St. Matthew iii. 15: Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.

PROFESSOR C. H. DODD, in an interesting discussion of צדק and kindred concepts, put forward (in his *The Bible and the Greeks*, 55) the theory that, while the beatitude of Mt 5^6 meant to a Greek reader 'Blessed are those who earnestly desire to be righteous,' it meant in its original Aramaic form 'Blessed are those who earnestly desire God's vindication, God's deliverance.' He presumes that the Aramaic behind δικαιοσύνη in that passage was צדקא or צדקתא. He points out that in many Old Testament passages the root צדק indicates 'redress' or 'vindication,' rather than moral conduct. Professor A. M. Hunter refers to the same passage in St. Matthew, in the words '. . . righteousness, *i.e.*, God's *salvation*; not primarily moral goodness' (*The Unity of the New Testament*, 82). That is to say, the emphasis in this passage (? and in 6^{33}) is eschatological and soteriological rather than primarily moral.

It is strange that, so far as I know, no one has seen a like significance in the use of the word in 3^{15}. The passage is peculiar to the First Evangelist, and records the reply of Jesus to the Baptist's objection to our Lord's being baptised by him. 'This is how we should fulfil all our duty to God' (Moffatt). '. . . what both of them have to do is to fulfil what God has willed' (A. Plummer, *An Exegetical Commentary on the Gospel according to St. Matthew*, 30). '. . . to leave nothing undone that had been revealed as the righteous will of God' (W. C. Allen, in the 'International Critical Commentary,' *St. Matthew*, 28). '. . . submission to baptism . . . was completely to bring about (πληρῶσαι) the condition resulting from the performance of πᾶν δικαίωμα' (A. H. McNeile, *The Gospel according to St. Matthew*, 31). Similar examples might be multiplied. But is not a deeper theological significance revealed and one which does no violence to the presumed Aramaic original, if we give to δικαιοσύνη in this passage the meaning suggested in 5^6? Here in the Person of Him who comes forward to baptism is the ἔσχατον. Here is embodied σωτηρία. But, Jesus points out in this pregnant saying, the purpose of His Advent and Ministry will never be fulfilled unless He identifies Himself with those He came to rescue. This can only be done by His refusing the suggestion of the Baptist that He should stand apart from the experience to which the Baptist was calling men. Only by His very literal standing-in with His people will they see the saving activity of God completely brought about. (The plural ἡμῖν can refer either to the joint activity of the Baptist and the Baptizand, or it can be taken as referring to Jesus alone, just as St. Paul frequently uses a first plural when he is really making a personal reference to himself.)

If this interpretation be allowed, have we not in this verse a trenchant summary of the whole principle of the Incarnation? Here is *God with us*. 'Being found in fashion as a man, he humbled himself, and became obedient even unto'—Baptism, that symbol of death without which there can be no Resurrection-life.

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Entre Nous.

eorge Hunter.

George Hunter, Apostle of Turkestan, by Mildred able and Francesca French (China Inland ission; 7s. 6d. net), is a well-appointed book, easing to the eye, enriched by a number of xcellent and helpful illustrations, and by a rviceable map; though, with advantage, that ight have been even more detailed than it is. or there are few of us who do not quickly lose urselves altogether in those remote and inacces- ble countries, like Sinkiang and Kansu, hidden way behind Tibet in one direction and the grim obi desert in another, where Hunter spent his ng and strenuous life, and where, one gathers, e has become a kind of legendary figure.

Moreover, the book is written by authors who ave proved, in a long line of previous books, that hey have the art of purposeful and vivid writing. nd it has as its subject a remarkable and original an, no one's shadow, but who determinedly ived his own life in his own way, a lonely pioneer issionary in far places, working for most of is service absolutely on his own, and fending or himself in a bachelor existence where things ere ruthlessly cut back to the irreducible minimum, and the simple food practically never aried in the slightest, day in, day out, for years nd years. There he laboured for nearly sixty ears, with only one visit home, winning and olding the respect of the widespread communities among which he assiduously travelled by a certain forthrightness of character and a blunt and manifest sincerity. And then in his old age the Soviet authorities arrested this man, who had so resolutely cut himself off from kith and kin and country, as a British spy, subjecting him ruth- lessly to a prolonged and hideous torture, devilish in its ingenious subtlety. Sleep was denied him; a flaring electric light burned down upon him constantly; and, if he lifted a blanket between it and his eyes, a warder immediately pulled that down again; he was, night after night, in- terrogated till his tired mind could hardly think; he was doped to break down his will power. But the folk who hail, as Hunter did, from the north-eastern shoulder of Scotland are a tough and indomitable breed. And he held out till release came through a turn in the political wheel. But it told even on him. 'Do what you can,' he wrote, 'to make the Church at home understand that this has nothing to do with the severities of normal imprisonment, but is based on profound understanding of demoniacal psychology. Long after you are released you still hear their voices taunting you, and, for longer still, you feel that they are after you, seeking to hurt and destroy you.'

In view of his unbreakable courage, any criticism of this man seems an impertinence. Yet, beyond question, he was difficult. I once lived in a town where the warmest eulogy that a bereaved woman standing beside her dead husband ever permitted herself was, 'He was nae ill to dae wi'.' That seems cold. Yet a mass of patient and consistent daily kindliness is hidden away in it. Hunter was 'ill to dae wi'.' He was dogmatic and opinionative, apt to mistake his preferences and conceptions for immutable principles. During his period of training in China, he was immeasur- ably scornful of men who hampered their life- work, so he put it, by becoming engaged. Yet in an Aberdeen graveyard lies a lassie of twenty- two who asked that the letters Hunter wrote to her, and a Testament he gave her, should be buried with her; and whom he never forgot. If she had lived, what would Hunter, so austere in this matter towards others, himself have done? A youthful recruit produces, in an idle moment, a football, and is withered; another a draught- board, and is annihilated. A Chinese governor kindly asks the missionaries in his district to a meal, and Hunter vehemently refuses to sit down with a Roman Catholic, and flings away, leaving the puzzled host murmuring, 'How can one ever know what will please these Christians? When I asked two of them to meet, one of them flatly refuses to sit down with the other. Truly it must be a strange doctrine which makes men look on each other with such dislike, so different from the teaching of the sage Confucius, who said, "All men within the four seas are brethren." Truly it must be a strange doctrine.'

Hunter was so individualistic that he was an awkward guest, and a difficult companion, apt to be a storm centre, for his conscience was prickly and obstinate. To his fellows in his early days in China we are told that it was 'not a matter of unmixed sorrow when he packed his sleeping bag and started on some long trek.' He could and did awaken hero-worship in certain souls— in Mr. Mather, for example, who became his colleague. But we read, 'Hunter's nature lacked the gift of drawing people to himself, or even of attaching them to each other. He was truly the messenger of the Lord to them, but he took no personal interest either in the hearers or their families. No one who believed through his ministry would ever say that George Hunter had won him by his genial and warm disposi- tion, yet he prayed earnestly and with unfailing regularity for them all.' Himself reserved and aloof, 'For nearly a decade he lived alone, and he carried this inward isolation so far that he even

lost all natural desire for a companion—and it never occurred to him to make friendship with a native of the country.' A lone wolf, he felt stifled in the orderly regulated routine of the ordinary mission, and flung away from all that into places far removed from superintendents to bother him, where he could live his eager life in his own way. A tireless evangelist, he moved to and fro unceasingly, but was chary of gathering in results; and thought time given to the upbuilding of the converts largely misspent and wasted. For he had not much church sense. A big man, this; and a heroic one; but not lovable, to me at least. 'George Hunter was a dour man, with a character compounded of severity, sternness, and obstinacy, but he was sterling to the core.' Indeed, everything else about him is forgotten in abashed contemplation of the whole-hearted thoroughness with which he gave every whit he possessed to Jesus Christ, keeping back absolutely nothing. No doubt his Master has received him eagerly, with a particularly hearty 'Well done, good and faithful servant.' But one imagines that George Hunter has discovered that heaven is an ampler place than he had thought, and has met there some people whose presence in it would, in the old days, have surprised him.

A. J. Gossip.

Standards of Success.

Mr. Laski, though he may be a detached observer of the Church, is one whose criticism carries weight. It is desirable that what he says in his great new book on *The American Democracy* should be pondered by all churches, however unpalatable it may be. He writes: 'In general, though by no means invariably, the Churches accept the secular standards of success.' He says that true religion 'can never compromise with the world; it must be willing to break it or be broken by it'; but the Churches 'have ceased themselves to make the standards of value for the secular society about them; on the contrary their own standards of value are given to them by the secular world. . . . They create an atmosphere which tends to acquiesce in the habitual. . . . The American Churches are thus a stabilizing influence in the community.' But this community, according to Laski, is one where ideals and habits and philosophy of life are conditioned and largely dominated by the outlook of the successful business man.

The Christian Ministry.

A Man's Job (Skeffington; 12s. 6d. net), by the Right Rev. James Theodore Inskip, D.D., Bishop of Barking, is in many ways a most remarkable autobiography. Many autobiographies owe their popularity to the fact that they retail spicy and rather malicious anecdotes about the people with whom the authors came into contact. But the outstanding quality of this autobiography is its spirit of gracious and Christian kindliness. On a rough count we calculate that there are rather more than two hundred and eighty people mentioned in its pages, and it is a most remarkable fact that about not one of them has the writer a bad word to say, and of every one of them he speaks with generous appreciation. This in itself gives the book a unique quality. What the Bishop of Barking thinks of the Christian ministry is well indicated by the title of the book, 'A Man's Job.' He is a man who has been happy in his work. 'If I had to choose my calling over again,' he says, 'I should wish nothing more than that the Lord would put me into the ministry.' This is the story of a life of genuine sincerity told with the most guileless simplicity. We get a glimpse of Westcott lecturing on Hebrews in Selwyn Divinity School while certain students passed the time in card-playing and other diversions in the back benches. We see the Bishop himself preaching his first sermon after his return from his honeymoon on the not altogether happy text, 'Remember my bonds!' We have various insights into his parish ministries. There is a lovely story of a certain Mr. S—— of Leyton. When the Bishop was vicar there this man, although ordinarily a likeable character, had the one bad habit of every now and again going off on a drinking bout during which he made the lives of those who knew him unendurable. By the help of Dr. Inskip he to a great extent overcame his excesses. After Dr. Inskip had moved from Leyton he revisited his old parish and met this man. The man said, 'Vicar, do you ever tell the folks up in the north about me?' Dr. Inskip said that he did not because he did not like to give the man away. The man answered, 'Tell any one you like. It may help some poor chap, who is struggling as I did.' That is finely said and finely told. It is a refreshing tonic to read a book like this.

William Barclay.

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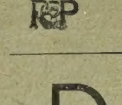

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